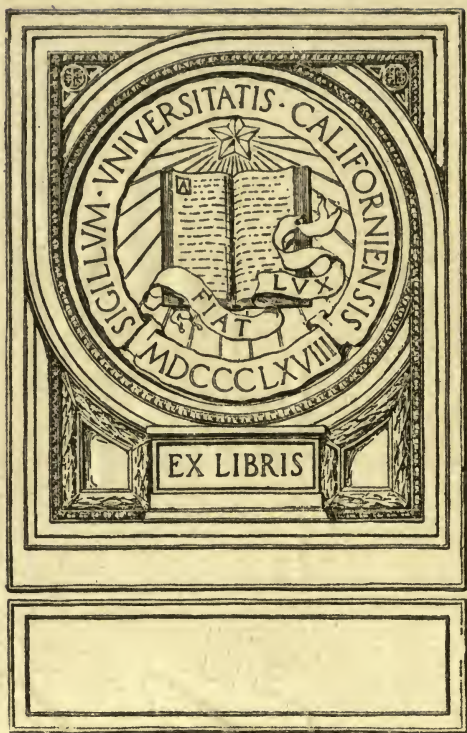


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## HUMAN IDEALS

## THE MEANING OF CHRISTIANITY.

BY FREDERICK A. M. SPENCER, M.A.

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# HUMAN IDEALS

BY

FREDERICK A. M. SPENCER, M.A.

AUTHOR OF

"THE MEANING OF CHRISTIANITY"

UNIV. OF  
CALIFORNIA

LONDON

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## PREFACE

THIS book was thought out and partly written before the war began. I have held it back for some months, considering that the minds of most readers would be too much occupied to pay attention to any far-reaching schemes of reform. But now perhaps the time for publishing is come ; for people are beginning to think more seriously what they must do so as to re-establish and re-organise society on juster and more humane principles when peace comes at last.

The problems with which I have dealt, though arising out of the conditions of European civilisation prior to the war, will remain to be solved when the war is ended. For this reason I have not altered what I have written in any fundamental respect. Indeed, these problems will demand a solution even more urgently. Formerly society continued to exist in a state of relative stability, though with much injustice and needless hardship and waste, changing gradually under the pressure

of circumstances and the forces of ideas. But with the tremendous dislocation of national life due to the necessity of carrying on a great war, we seem to be faced with the prospect of awful confusion and disaster, unless we are prepared to re-make society in a deliberate and systematic manner. On the other hand, there is hope for better things ; the breaking and loosening of the former bonds of society will have made it easier to remodel it according to a better plan.

Indeed, with all the agony and woe and destruction, the war has produced some changes in the directions in which I have looked for progress. The citizen's duty to put his or her life with all its power at the disposal of the community has been recognised and carried out as never before ; conventions arising out of class distinctions are less regarded ; the sense of brotherhood between both individuals and nations has been quickened ; women have deserted the cult of elegant weakness, and have gone forth to labour mightily in the service of their country ; in the sphere of religion salvation is more clearly seen to be bound up with self-sacrifice on behalf of one's fellow-men and the higher

life of the race. Is it not possible for us to embody these new attitudes to life in our civilisation? It is true that our belief in the progress of man has suffered shock from the wickedness that produced the war, and the crimes that have been committed in the course of it. And this is likely to leave a long-continuing horror and mistrust, hindering the union of all nations in a great fellowship. But capacity for good has revealed itself, as well as capacity for evil. And if even one great nation could develop itself in accordance with the ideals of human life, its glory would draw others to follow in its steps.

FREDERICK A. M. SPENCER.

MELBOURNE,

*December, 1916.*



## INTRODUCTION

### THE KNOWLEDGE OF IDEALS

The need for fresh enlightenment.—The old principles to be given wider application.—Practical consequences of the knowledge of evolution.—The unity of the human race with its individual members.—The idealism of Jesus.—The present outlook.

WHAT are to be our aims in life as a whole? This inquiry presses with peculiar urgency at the present epoch. With the new vistas into reality opened up by science and the altered conditions of human existence, the old plans will not suffice.

Men have believed in revelation and in intuition of moral principles. But it is to be supposed that revelation adapted to the conditions of a past age will not be adequate to the conditions of all subsequent ages. And moral principles may have to be more deeply apprehended and more widely applied. To some extent the rules that were useful in bygone times of ignorance and brutality have to be abrogated now that humanity



is ripe for fresh developments. We require more knowledge of the potentialities of human nature and clearer conception of higher states of existence.

It seems that we need further revelation and deeper intuition. Perhaps these are at bottom two aspects of the same process ; at least men must have intuition to grasp what is revealed to them. We may even expect that, as men develop their faculty of intuition, more revelation will be granted to them. In any case, it is possible to make our intuitions of the main principles of life deeper and wider, and then to bring them to bear upon the concrete circumstances of human existence. We believe in health and kindness and liberty and wisdom and beauty. But do we know at all adequately what each of these really means ? And have we found how to produce them in mankind in the greatest possible measure ? We need to reflect upon these principles of life, to contemplate them and try to comprehend their essence, and also to consider how they may be applied to and realised in the world of men as it is at present. Perhaps indeed we shall understand them better by seeking to



apply them, both in theory and in practice, to the human world.

In this book I make little or no attempt to meet sceptical criticisms of such fundamental principles. I seek rather to cut away the limitations under which they have been viewed, and by disclosing their essential nature to allow them wider scope. Men commonly believe in kindness up to a certain point, and beyond that are strangely callous and selfish. They pride themselves on liberty, and yet in certain regards allow their life to be restricted and fettered for no worthy purpose. This method—to develop the principles and apply them more courageously—will surely prove their best apology. The more the essential values of human life are expanded, the more will they convince the cynic and the pessimist.

Even in dealing with religion there is no call for any other procedure. Religion appears as a natural part of human life. Our business is then to deepen and to expand it, to grasp its essential principle and to make that dominant, to develop it in relation both to other main principles and to the world in general. So shall we display its glory and

its vital significance for all to behold. And we shall best come to understand man's belief in and hope for something transcendental by trying to relate this to the other main elements of human life, by showing, however hypothetically, how it all hangs together, how the temporal and worldly depends on and also leads up towards the eternal and heavenly.

The great outstanding discovery, which compels us to revise and readjust all our main notions of human life, is that of cosmic growth, of development of greater out of smaller, of progress from less to more, and, it seems also, from good to better, extending over innumerable generations. It looks teleological, as if a purpose were being worked out in the slow evolution of some grander forms of life. At any rate, it is for us to make the evolution purposive, to direct it teleologically to ideals such as we can believe in. But we have also to shape our ideals to fit in with the laws of the evolution of the race. The greater health and wisdom and beauty we desire for humanity must be such as can be realised by slow growth from generation to generation. In our kindness

we must bear in mind the lives that are about to be and those which will follow them. Even in our transcendental hopes we must consider that this is a progressive humanity with its destiny beyond our earthly vision. Our ideals must be ideals for the humanity that ever renews itself through deaths and births, and so renewing itself changes and grows. They must be realisable in and through the interlaced successions of individual lifetimes of which the stream of human life consists.

The progress of mankind—the fact, that is, that human values come into existence and increase in a process of growth which extends over numerous individual lifetimes—must be grasped and given a fundamental place in our theory and practice. It must permeate our philosophy and ethics and theology, our purposes and hopes, our enthusiasms and endeavours. It is this humanity, short-lived, yet enduring from age to age, which is delivered and regenerated and uplifted, being the field and the object of wise projects and noble deeds.

And yet we must equally believe in the importance of individuals. It is they who are

the real subjects of weal or woe. And deep in the soul is the sense that it is infinitely precious, as the potential subject of an immortal and wonderful life. These individuals who appear and disappear, each abiding but a minute portion of the total period of humanity's growth, claim to survive and to participate in the glory that shall be. Somehow the ideals of humanity must be the ideals of the souls who have lived and died since humanity was born.

Not by ignoring or minimising either element—the development of humanity and the development of the individual soul—nor by holding them apart, does it seem that we shall reach a solution of the problem. Humanity as a terrestrial race progressing from age to age, and humanity as a multitude of souls with immortal destinies, are, we cannot doubt, bound together indissolubly. Nay, more, they are two aspects of the same mysterious life, which is at once social and individual. From one point of view humanity is immortal, and its members but fleeting modes, like the vibrations of a ray of light. From the other point of view souls are immortal, and humanity is the form in which they realise their social life.

And so the ideals of the one are the ideals of the other. In our labours for the development and perfection of mankind we labour for the development and perfection of the men that have been on earth from the beginning. For the souls that enter into humanity live in it and develop with it and in it, as it expands into higher and ampler life. Humanity is the great company of souls living and dying through the ages until they reach, if the supreme hope given to man does not delude, a life beyond death.

Our task is to take the acknowledged principles of life and develop them and apply them. This will give us the ideals that are to be realised in human existence. It is natural to look for a statement of the principles in the supreme teaching among all yet given to mankind. In the words and life of Jesus I have found the clearest and most trenchant expression of these principles. They breathe the spirit of the very purest idealism. Along with recognition of the good and healthy elements in this world there is displayed in them an attitude of complete independence of this world and an absolute confidence in a perfect world that is about to be. Life in this



order of existence, judged and conducted with a view to a coming and superior order of existence—this is the essence of idealism, and a fundamental and pervasive idea in the teaching and life of the Son of Man.

But we in our age have to develop this Divine idealism. In the early days of Christianity the chief need was to get mankind to adopt and make their own certain principles of religion and conduct. To-day these same principles have to be more widely developed and applied. They have to be brought to bear on the whole of humanity, in all its variety and complexity, as it changes and grows. And in this process they will reveal their truth and value.

We have a clear field before us, such as has never been in past time. Men have material wealth, power, and knowledge. They give at least a formal assent to some of the great principles by which they are to live. We have to think these principles out in view of the situation in which mankind finds itself, and to make them vital forces of human evolution.

## CHAPTER I

### MORALITY

Inadequacy of former standards.—Necessity of applying the Gospel teaching more widely.—Its twofold character of altruism and idealism.—The ideal morality.—Ordinary behaviour as judged in the light of it.—Its appeal to human nature.—The doctrine of non-resistance.—Where force is justified.—Forgiveness.—Renunciation.—Compatibility of other interests with devotion to the ideal.—The virtues.—The application of this morality : (i.) to work for livelihood, (ii.) to participation in societies, (iii.) to personal relations.—Generosity.—The cure and prevention of moral instability.—The demands of the lover on the beloved.

RIGHTEOUSNESS was at one time regarded as consisting in the fulfilment of certain laws. Most of them were negative, forbidding violent and deceitful interference with fellow-men and indulgence in gross sensuality, while others enjoined a particular worship of the Deity, some measure of conjugal fidelity and parental responsibility, and help when needed to kinsfolk and to country. Provided he kept these laws, a man was held to be justified in living for his material self-interest. In the Aryan



civilisations that have grown up under the influence of Christianity, in addition to all this, kindness and generosity and mercy have come to be considered as essential, together with a rather higher standard of temperance and family obligation.

The inadequacy of such a standard is apparent. Men have in the main taken only the pleasanter and easier side of the moral teaching of Christianity, and allowed it to modify their lives but superficially. They have grown kinder and more temperate, while reserving to themselves the right to devote their main energies, subject to certain restrictions, to personal gratification, whether in wealth, or in ambition, or in comfort and luxury. They have not really loved their neighbours as themselves, or given their lives to the fulfilment of the will of God.

We cannot be satisfied with a righteousness that does not permeate and determine the whole life. Neither as philosophers, nor as Christians, can we aim merely at regulating and humanising an existence essentially egoistic and materialistic. From the central principles of goodness must proceed, not only the form, but also the substance of action ;

not only occasional deeds of mercy, but the main purposes and occupations of the lifetime.

In the teaching of Jesus we find two main moral principles: "Love thy neighbour as thyself," from which flow the precepts of mercy and generosity and forbearance and forgiveness; and secondly, the Kingdom of God, the supreme and perfect good, for which men are to prepare themselves and others—the devoted disciples of Jesus especially by preaching and healing—if need be at the sacrifice of all else. The former determines a man's relations to his fellows, the latter constitutes the ideal for which he and they are to live.

These principles have to be greatly extended in view of the altered conditions of the world. The resources of civilisation are vastly increased, and owing to the complexity of modern society there is far more interconnection of man with man over wide areas. In other words, men have at once more power to do good and more people to whom they can apply that power. Our neighbours are, for practical purposes, all other members of the same community, ultimately indeed all other

members of the human race. We can do far more to-day for the Kingdom of God than merely preaching and relieving distress, but must use our wealth and knowledge for the evolution of humanity into ever higher and wider life. As thus interpreted and expanded, the two principles—loving our neighbours as ourselves and devotion to the Kingdom of God—express the two sides of the ideal morality : first, each must treat another's welfare as of equal importance with his own ; secondly, men must live and work for the development of the present humanity, so that it may grow to be a Divine humanity.

Each side has to be maintained. A society might be imagined in which men treated one another with complete unselfishness, but with little idea of anything besides physical health and happiness. Such a society would contain much beauty of kindness and fellowship, but would lack idealism and the higher developments of soul, and be fundamentally unprogressive. On the other hand, one might conceive of a body of whole-hearted idealists, who gave themselves up to what they called the Kingdom of God, seeking by all methods to develop a more wonderful race of beings,

but at the same time callous of the degeneration of individuals, and relentlessly pushing aside any not likely to help in the realisation of the ideal. They would display extraordinary self-sacrifice and vigour and other noble qualities, but would be deficient in pity and tenderness. We must aim at a high state of life, and also pay great regard to individuals as potentially capable of that life. Our morality must be based both on the hope of a transcendent society and on belief in the infinite value of souls as destined members of that society.

Before we go further in the explication and application of the moral principle with its two aspects of altruism and idealism, it were well, in the light of it, to take a brief survey of the common shortcomings of conduct. The sins that have chiefly impressed themselves on the imagination have been contraventions of those partial aspects of the moral principle which have been most clearly apprehended. It has been accounted sinful to injure either by force or by fraud, to indulge in unhealthy excesses of bodily pleasures, to neglect one's family or betray one's country, and, in Christian lands, to refuse assistance to the poor and distressed,



while the dispositions which produce the wrong acts, such as malice and pride and lust and avarice, also have been regarded as sinful. But it is clear that there is demanded a much more radical conception of the sin of man.

We must love other men as much as we love ourselves. How then is it allowable to aim at more wealth and comfort without seeking to share it with others? How is it lawful to spend money on more palatable food, more luxurious houses, more showy clothes, more exhilarating amusements, whereas we might spend it on giving others the necessities of a healthy and decent existence? How can we devote to our pleasure and even to our education leisure and energies which could be used in succouring and cheering many in sore need of human fellowship? It is to be branded as sin to spend on oneself either wealth or strength or time which could be spent with better effect on others. And it must be remembered that what would be of little value where there is health and comfort may do much to strengthen and enrich impoverished lives. It may be well to secure for oneself a certain measure of wealth in

order to become an efficient agent of human welfare. But, in the light of the moral ideal, the possession of riches gives no right to spend above the normal amount on personal comfort or display. To do so must be accounted greed and cruelty and ostentation ; for it is to prefer luxury and the prestige of luxury for oneself to the relief of the urgent distresses of others.

Again, we must devote ourselves to the realisation of the ideal, the Kingdom of God. How then is it right to use wealth and power on making our own lives more pleasant, except to get the ease and recreation requisite for the best work ? It is indeed permissible to spend something on ourselves in the way of education and training, in order to become better workers for the ideal. But even here we must consider whether it were not preferable to use what we can spare in educating and training others who are likely to do more good. In any case, to use our powers, whether wealth or leisure or knowledge, just to make our own lives finer or more enjoyable, instead of to promote, whether directly or indirectly, the great good of humanity, is in effect to fight against God.

By neglecting to do good we do evil, and become guilty of that evil.

To treat the self in any respect without regard to humanity in its growth, wasting what might have been used for its benefit, is to omit to do the good that should be done, and frequently actually to do positive harm. The individual has his work and life as an agent in the growth of humanity. As such, he co-operates with his fellows, and yet is to be allowed a fair measure of freedom to grow and work according to his own ideas, since individuality is requisite for the most rapid progress and the highest life. But to live for oneself or for any portion of the whole in dissociation from the life and ideals of the whole is the wickedness of all wickedness. The crimes and vices that men have shuddered at—murder, adultery, robbery, malice, lust, avarice—are just isolated examples of the universal unsociality. The one and only righteousness is to live wholly for humanity, loving and doing good to all to whom one can, in view of the Divine ideal. If that be the main purpose of life, many errors and faults can be overlooked; if there be any other aim to dispute the chief place in the



heart, no amount of good deeds and virtues can atone for the fundamental iniquity.

Is this morality of a kind to be adopted ? Rules often show themselves powerless to restrain wickedness or to produce goodness ; and that is because they are not designed to transform the character or main flow of the life. The egoism and materialism rooted in the soul fret against the barriers imposed and resent the obligations that would diminish their satisfaction. The most effective morality is one that touches the heart and invokes enthusiasm.

Now it is a fact that in devotion to a cause men will do courageous deeds and undertake arduous enterprises with much loss of comfort and wealth. Commonplace natures will be touched and fired by relatively abstract ideas, such as justice and liberty and truth, which they could hardly express. Again, men will exert themselves and make sacrifices on behalf of a society to which they belong. When the liberty and prosperity of their country are threatened, it is easy to rouse them to risk their lives in its defence. Still more will men be spurred to heroism and self-sacrifice when

the society and the principle are combined, that is, when the society represents some great principle of human life—for instance, when their native land is fighting for the independence of smaller nationalities, or when an oppressed class in a state is struggling for justice and a fair share of the wealth of the community. And the more the individual feels that he owes elements of value in his life to the society, the more will he labour and make sacrifices for its protection and advancement. In labouring and suffering and even dying for the society the individual feels that he is not only helping the society, but himself participating more fully in its larger life. And when the society is definitely held to be immortal and beloved of God, then does the zeal for service and self-sacrifice reach a still greater degree of intensity.

We have the conception of a society which ideally includes the whole of humanity and is the complete fulfilment of human life and demands the exercise of all human faculties for its realisation, which is immortal, and, unless our religious faith is vain, is loved by the Soul of the Universe. Therefore devotion to the growth of this society is such as to be

the most powerful and satisfying of all moral principles. The development of humanity into the Kingdom of God is the cause of all causes for which a man will rejoice to live and labour and suffer and die. And this great devotion will have room within itself for a number of lesser devotions, in the shape of love for those particular souls to whom each soul is most intimately bound. The passion for the perfect humanity will flow into the loving labour for and the loving labour along with certain of the individuals who are its destined members. And finally, in its specifically Christian form, in which the principle of devotion to humanity is embodied in a living personality, the moral motive reaches its maximum power. In self-abandonment to Jesus as Leader in the work of the Divine evolution of humanity the Christian has his highest life. So these words declare: "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it."

Jesus expressed each side of the moral ideal in paradoxical language. We must love our fellows as ourselves. This applies even to

bad men and enemies. They also are souls to be regenerated, and require even more sacrifice and effort than do good people. "Ye have heard that it was said, Thou shalt love thy neighbour, and hate thine enemy : but I say unto you, Love your enemies, and pray for them that persecute you." "Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you." The more savage and malicious a man is, the worse is his condition, and therefore the more does he require our help.

But how are we to help our enemies ? Jesus replies, By treating them as friends ; by ignoring their evil deeds and showing them kindness. Retaliation is apt to harden the offender in his wickedness, and to drag down the innocent person who is wronged. If harm is returned for harm the evil spirit of malice triumphs, even though the original evil-doer is subdued. The only way to defeat the evil is to behave with goodness. So Jesus gives the doctrine of non-resistance : "Ye have heard that it was said, An eye for an eye, and a tooth for a tooth : but I say unto you, Resist not the evil man : but whosoever

smiteth thee on thy right cheek, turn to him the other also. And if any man would go to law with thee and take away thy coat, let him take thy cloke also. And whosoever shall compel thee to go one mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away."

This teaching cannot fairly be interpreted as condemning the criminal law. No important body of Christians has ever seriously advocated that no check other than that of moral suasion should be put on violence. Nor can we think that Jesus would deprecate forcible interference with a man brutally attacking an innocent child. As has been well said, Jesus drove the money-makers out of the Temple, but the human body is a temple at least equally sacred. In such a case the individual would be in effect carrying out the criminal law in its function of the protection of the person. Forcible resistance to evil would also be required by the precept, "All things whatsoever ye would that men should do unto you, even so do ye also unto them." A man who had occasional fits of homicidal mania would wish to be restrained when they



came on. Between this and deliberate cruelty, wide apart as they are, there is no obvious demarcation anywhere. We have then to seek for some rule for interpreting the doctrine of non-resistance.

If the passage of the Sermon on the Mount be closely studied, it will be observed that the cases alluded to are not those of criminal violence in which the offender has thrown over all morality, but rather of overbearing conduct on the part of one who thinks himself in the right. Someone smites you on the cheek in anger, because he has a grievance. Another has a claim on your coat, which he tries to enforce by means of the civil law. Another presumes on your friendship to make you accompany him on a journey. Another appeals to your generosity to help him in want. They are acting unjustly and without kindly consideration, but at least, as the instances are described, they suppose that they have some law and reason on their side. So by submitting to the punishment, by willingly allowing the claims, you may afterwards resume amicable relations. Later on they may come to see that they have acted unfairly. To retaliate because the punishment is unjust,



to insist on clear rights, to demand equal consideration for your own circumstances and needs, is to run the risk of a quarrel and ill-feeling. It will probably harden the offender in his prejudice and avarice and selfishness. It is better to suffer considerable material loss than to jeopardise his chances of becoming fair and unselfish and to distract your own mind from more important affairs.

Anger, prejudice, unfairness, selfishness—all these are to be patiently submitted to, lest the state of the sinner be made more desperate, since he still acknowledges, however onesidedly, some law and justice. It is different when a man tries to do or get something because he wants it, when he has, in fact, no other law than "might is right." In such a case, to yield to him would only open the way to fresh wickedness. Exorbitant demands, if sincerely made, have at least some finitude. But there is no limit to what the lawless man will try to do, and therefore he must be resisted at some point, if human life is not to be ruined.

This gives us the principle for determining the scope of the doctrine of non-resistance. The man who does wrong from perverted

sense of right is not to be resisted: the man who does wrong from sheer lawless passion is to be resisted. Certainly there will be cases on the margin. It is difficult to determine at what point unfairness passes into wickedness. There may be exceptions on either side. Sudden fits of malice and greed may go unpunished, because it is seen that the offender has a good nature to which appeal may be made. On the other hand, the moral sense may be so perverted that real wickedness, seriously threatening life, assumes the guise of righteousness. But the principle as stated affords a general guidance.

Similarly, if one nation makes a claim upon another, however exorbitant, yet in good faith, almost any compliance and submission is preferable to armed resistance. If, however, one nation sets out to conquer another for its own benefit, intending to enslave the citizens and make them instruments of its own brutal policy, thus crushing out the soul of the conquered, then it seems right to treat the aggressor as a criminal. On the whole, perhaps, a nation cannot carry non-resistance so far as the individual saint who moves his tormentors to pity and wonder by the

example of his patience. For the individual life may be kept at a high level of idealism and passes comparatively soon beyond the reach of violence and oppression, whereas a nation once enslaved may become in succeeding generations an impoverished and embittered people. But it is essentially the same moral rule both for individuals and for communities, whether nations or churches or brotherhoods of any kind—namely, to yield where the aggressor really considers that he has a just claim, to resist where he has evidently a relentless principle that might is right.

There is one class of cases in which it seems justifiable to contend for one's rights without much compunction. In the dealings of commercial institutions with each other and with individuals there is little or no direct personal feeling. They claim to act according to definite rules of business. It seems then lawful and even a duty to resist commercial unfairness both for one's own sake and for the sake of others. It is a matter of public law and right, not of kindness or friendship. Just because the personal element is absent, we shall not be resisting our fellow-men, but rather be contending for the proper working

of the mechanism by means of which our affairs are mutually adjusted. At the same time, we may endeavour, where feasible, to substitute brotherhood for business.

It is indeed among intimate friends that the Gospel teaching of non-resistance is capable of the furthest application. Where friendship is pre-supposed it becomes harder to hurt and grasp without some plausible excuse, and it is here that love has most power to conquer. And the remedies can be of a gentler character. One may draw the offender's attention to what he has done or is doing. This is so according to the teaching of Jesus as it has come down to us : " If thy brother sin, rebuke him ; and if he repent, forgive him. And if he sin against thee seven times in the day, and seven times turn again to thee, saying, I repent ; thou shalt forgive him." Perhaps we might infer from this that the victim ought to have the right to remit or mitigate the punishment of the law. Some forbearance and forgiveness would have great power to reclaim the wrongdoer. In the case of a serious offence, if no repentance is shown, Jesus even counsels breaking off the friendship : " If thy brother sin against thee,

go shew him his fault between thee and him alone : if he hear thee, thou hast gained thy brother. But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses every word may be established. And if he refuse to hear them, tell it unto the church : and if he refuse to hear the church also, let him be unto thee as the Gentile and the publican." Such a method of showing displeasure is likely to be far more effective in producing amendment than any form of physical retaliation.

Ultimately love and not force must be the remedy for wickedness. The criminal law must be a last resort when personal influence fails, and also prepare the way for personal influence. Not only may friendly care save men from becoming criminals, but it may reform them when they have committed crimes. Punishment may be needed as a deterrent to crime in others, and also help the offender to recognise his wickedness. But along with and after the punishment personal influence must be brought persistently to bear, so as to educate him in the ways of humane society. He must be taught to respect others, and also to respect himself as one who,



if not in this lifetime, yet in a following, may render service to mankind. We owe to criminals and all offenders that love for enemies which redeems and sanctifies. This love will both guide us in our use of force and also tend to render force unnecessary.

In respect of the other aspect of morality, complete self-devotion to the realisation of the ideal, Jesus gives equally extreme and paradoxical teaching: "If any man cometh unto me, and hateth not his own father and mother and wife and children and brethren and sisters, yea, and his own life also, he cannot be my disciple." "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." The condition of discipleship in the early days of Christianity was in many cases an actual renunciation of possessions and family ties. Any man with a high ideal, whether of patriotism or of religion or of scientific truth, may have to leave, and in doing so to hurt, his nearest and dearest. It is not remarkable that the highest of all ideals should involve equally great sacrifices. In a more settled civilisation, when the Christian principle has been at



least nominally accepted, it is not usually required of the most perfect Christian to hate his best beloved in this way.

Devotion to the great ideal must be made supreme. Everything else in life must be regulated and modified with a view to the most effective work for the Kingdom of God. Some of the common aims are, except in a very restricted and transmuted form, incompatible altogether with the Christian principle. When Jesus said, "Ye cannot serve God and mammon," ordinary money-making is declared to be too egoistic and materialistic to have any place in the Christian's life. We cannot say the same of family affection. In any case the Christian will have friends, and some of them may be of his natural kindred. Even if his relations be ever so wicked, he will love them as he loves the bitterest enemies of good. The right and duty to love them in that sense can never be taken away. Similarly, the love for truth and beauty may hinder perfect self-devotion to the great cause of humanity, but can normally be harmonised with and made part of that self-devotion in a way in which the pursuit of material wealth can never be.

For science and art are ways in which the love for God and man can be expressed and exercised. Indeed, all the essential human faculties are to be developed, and all the fundamental human needs satisfied, in the life of complete self-devotion to the supreme good of mankind. The complete self-abnegation leads to complete self-realisation. Jesus said, "Verily I say unto you, There is no man that hath left house or brethren or sisters or mother or father or children or lands for my sake and for the gospel's sake, but he shall receive a hundredfold now in this time, houses and brethren and sisters and mothers and children and lands, with persecutions; and in the world to come eternal life."

The principle of morality is life for the good of all—love for all souls in view of the ideal. The growth towards the ideal comprises a number of lesser changes—improvements in physical conditions, improvements in education, increase of friendliness and brotherliness, elevation of the prevalent moral standard, broadening and deepening of religion. There are many different kinds of work to be done, affording scope for the

exercise of multifarious powers and abilities. There is need of knowledge both of the ideal and of the present condition of mankind, and also of the methods by which amelioration is to be effected. There must be a common consciousness and purpose by which individual work and initiative shall be guided and stimulated. But through all is love—love as the motive, love as the most potent of redeeming agents, love as the bond of union in the ideal humanity.

The virtues appear as consequences of the moral principle. They are qualities essential for the best work both individually and collectively. Courage is needed to hold to the right course of action in spite of suffering and opposition. Temperance keeps fresh the faculties of body and soul for the performance of great tasks. Truthfulness makes for the spread of knowledge and maintains the mutual trust which is necessary for common action. Patience promotes steady and continuous labour when obstacles intervene and the goal seems far away. Humility enables the individual to see his own work in its relation to the work of others and to the whole world-process. Sympathy is the faculty of

understanding another, so as to heal and rescue from evil and to help in good work. Generosity favours a distribution of wealth that will afford all capable persons the means of utilising their abilities. Virtues are thus aspects of the loving will which carries humanity forward to its ideal.

Morality has to be worked out into all human activity. We will consider how this is to be done under three main headings. First, there is the profession or trade by which a man earns his living, the work by means of which a citizen contributes to the wealth of the community and in return for which he receives a claim on the wealth. The moral principle must help to determine what occupation each undertakes and how he carries it out. It is a manifest duty to choose one which is genuinely productive, eschewing all those which merely minister to useless and harmful luxuries. Some sacrifice is called for here, namely, to choose work with less pay and not so healthy and pleasant in preference to work which is of inferior human utility. Furthermore, the special needs of the community for particular products



and the personal abilities for particular kinds of work must be taken into account in the choice of an occupation. Useless and deleterious commodities will be thus rendered less plentiful and more expensive, and consequently will be less consumed, while there will be more abundance of commodities which are of benefit to human life and growth. On the other hand, there is a duty to earn for the sake of self and children. It were certainly better to make useless things than to allow the young lives entrusted to one's care to starve. But, except in extreme need, there should be a resolute refusal to spend the greater part of the energies in contributing to the world's waste and ill-health. One should also try to avoid dishonest and fraudulent businesses, those, in fact, which dupe the public by deceitful advertisements. A further duty may be to make a stand against unfairness and inhumanity towards fellow-workers, in the shape of low pay and unhealthy conditions of labour. The motive of private gain in employment has been so fostered and cherished, with terrible consequences to health and character, that a strong enthusiasm on behalf of humanly

beneficial toil is urgently called for, an enthusiasm that will find its appropriate martyrdom in poverty bravely and cheerfully borne.

Secondly, there is a man's work as a member of a society. He can influence the policy of state or municipality by voting or inducing others to vote in a certain way, or by the manner in which he administers an office. He may be a member of a variety of organisations — philanthropic, commercial, political, religious, literary, scientific, philosophical, artistic—and take a more or less active part in them. There is highly important work to be done in these spheres, and it may generally be considered a duty to engage in one or more of them. Societies afford fields for the development of the social nature of man. The members interact and co-operate in the use of the great faculties of the mental life and in the main spheres of human existence, and thereby give to their higher life something of that sociality which is essential to it. Selfish partisanship must be abjured, and each must cultivate impartial opinions of what would promote the



commonweal and use his influence accordingly. But there are more subtle faults to be guarded against—egotistic insistence on one's own opinion, narrow-minded prejudice, craving for honour and position, impatience in co-operating with unintelligent and obstinate fellow-members, indolence and carelessness in doing unremunerated work, inclination to relax and give up because the work is monotonous and troublesome or the results are slow. Humility, sympathy, patience, unselfish assiduity and endurance, are all called for. But, more generally, societies are the instruments for the systematic and co-operative regeneration and development of humanity. It is through them that the practical idealism which deals with large areas of mankind must mainly work. They are required by the faith and hope and love which contemplate and apply themselves to the universality of the race in its movement towards its remoter destiny.

Thirdly, there are the personal relations of man to man, though these cannot be strictly differentiated from the social relations just considered. A man must love his neighbour

as himself. He must be prepared to help him in his various needs and undertakings, so far as they are good, with generosity and self-sacrifice.

In the matter of money and material wealth Jesus urges to immense liberality: "Give to him that asketh thee, and from him that would borrow of thee turn not thou away." "Give to every one that asketh of thee; and of him that taketh away thy goods ask them not again." "Love your enemies and do them good, and lend, never despairing" (or "despairing of none").

Christians do not seem to have found this teaching generally practicable. Great open-handedness is apt, not only to impair the giver's life and power for good, but also to demoralise the recipient. Poverty is the natural stimulus to industry and economy. When the stimulus is artificially removed, a weak character is liable to indolence and vicious extravagance, to which he will add hypocrisy in order to gain more money. But it is also noteworthy that a person's material wealth and his money in particular are regarded as somehow sacred to him, and therefore not to be given to others, except

to certain people in certain ways. Parents may give to children, and children to parents, especially when the latter are infirm. Members of the upper classes may give to the destitute members of the lower classes. Money may be raised for carrying on philanthropic work. Under special conditions one man is allowed to leave it to another at death. But it would be commonly regarded as unnatural for one friend to give to another simply because he happened to be earning more. It would seem an insult and a wound to the self-respect of the recipient. Even though the wealthier of the two wished for equality between them, it would normally be distasteful for him to offer and for the other to take. Energy and time and trouble may be given to help a fellow-man ; for the gift of these does not wound, or at least not to a like degree. But to give money somehow seems to degrade. We may suppose that this feeling that material wealth is too sacred to the personality to be transferred between social equals is more pronounced now than it was in the early days of Christianity. It is not a very comfortable thought that money should have acquired such a symbolic sanctity.

It seems contrary to the Gospel teaching. But when, out of pity, we do disregard this convention, the consequences appear to be frequently evil. The necessary stimulus to industry and temperance and providence is withdrawn, and the unearned money is spent lavishly and viciously.

It is impossible to ignore the outrageous inequalities in material fortune, which allow some to live indolently and luxuriously, and force others to toil without reward adequate to well-being. So long as the idle rich are held in honour, and others are poorly remunerated for honest labour, we must expect a few of the less high-principled of the latter to wish to share the lot of the former. Charity pauperises largely because wealth is spent selfishly. And probably when the selfish use of wealth is more reprobated it will be more possible to transfer it without wounds to self-respect.

But under any circumstances wealth can be profitably given by one person to another in proportion to the degree of intimacy and sympathy between them. We need to cultivate such intimacy and sympathy as shall enable us to fulfil the teaching of Jesus.

Where true friendship and interest exist, the person who receives will be more apt to feel shame at misuse of what has been given him, he will shrink from making such demands on the person who gives as to cripple his life, he will esteem it an obligation of honour to give back something if it is in his power. In this matter societies can provide the channels for personal influence to flow. They can bring together the man who has something to give and the man who is in want. The former will give humbly as one who has been more favoured by fortune and owes help to the poor man: the latter will receive, not only money, but the counsel and encouragement that will enable him to live honestly. Or, to avoid all taint of patronage, the actual donor may remain in the background, and a third person undertake to hand over the money, and also give that friendship without which the material gift is apt to corrupt.

When there is abundance of material goods, when there are leisure and healthful influences, even so may evil appear. Weakness of will and thirst for pleasure lead readily to breakdown of the character. Sensuousness



develops into sensuality, light-heartedness becomes recklessness, till the soul is full of insatiable appetites—in Plato's simile, the hydra-headed beast that cannot be bridled; and all the desire is for pleasure and more pleasure. The cure for this inward sickliness and anarchy is to be found in personal, loving intimacy. It is cruel to leave the human wrecks, the drunkards and the lustful and the thieves, whom we see about the streets, to be cured only by the criminal law and the pains of their own ill-doing. They need friends, like the Friend of publicans and sinners, who will sympathise with them in their pitiful moral frailty and disease, who will show a real desire to get them out of their filth and nurse them back into a wholesome life. There is need of people who will give up some time and strength to redeem severally dissolute characters. This work should be organised by societies, but there must be individual concentration on individual sinners. Certainly, high qualities are demanded—pity that will overcome shrinkings from contact with loathsome diseases of soul and body, patience that will stand many rebuffs and tardiness of success, respect for



the person and personality of another however degraded, faith in God and in man. But it is a task that calls urgently for workers ; for out of the self-loathing and remorse to which at last vice leads springs the craving for deliverance. There should be someone to respond to that craving.

Friendship must not only cure but also avert dissoluteness. If a youth has a high-souled companion with whom he is accustomed to share his ideas and enterprises, he will be ashamed to harbour those lascivious thoughts which are the seeds of destruction. A character of unselfish and good-hearted sympathy will charm many into friendship and keep the friends pure and honest.

But the love that is manifested as friendship must not only prompt to help and to cheer, but also invite to service. Wildness is often a rebellion against a standard of moral rectitude. But the call should always be to noble work in which the soul can exercise its strength and zest of adventure and all other essential faculties. Even the wretched derelicts are to be told that they are expected soon, not only to become good, but to do good. The soul of man is apt to revolt against the false

morality which would merely keep him from evil. The self-respect which guards from sensuality and dishonour is strongest when it is respect for oneself as a contributor to some social weal. It is in a person's relations to a society that self-respect and humility both have their place, as defining the worth of the individual as a member of the society. And friendship, whatever be the relations between the friends, should always be based upon co-operation in service. This will give us an aim which, when all else fails, will brace the soul to live purely and strenuously.

So love in all its forms—family affection, the friendship of equals, pity for the distressed, constructive philanthropy, the devotion of disciple to master, the tenderness of master to disciple, manifold romantic attachments—must ask as well as give. The deepest love will seek, not only the happiness of the beloved, but his help for the good that both lover and beloved have at heart. It will desire for him or for her a life of useful activity, patient achievement, self-sacrifice and endurance of suffering in doing great things, all indeed that makes a soul worthy of the company of

saints. It is in co-operation for a noble aim that love will be deepest and most exalting. This is the real saving and sanctifying love, the love of those who labour at the same task, contribute to the same ever-growing social whole, which, for those who have eyes of faith, is the all-embracing ideal humanity.

## CHAPTER II

### RELIGION

The implications of religion.—Relation of the Supreme Being to the material world.—Nature-miracles.—Intercourse of God with human beings.—Prayer, the essence of religion.—Religion according to Jesus.—The religion of the churches.—The cause of its relative ineffectiveness.—The coming revival of religion, due to science.—Sonship to God implies work with God.—Salvation and service.—Prayer and human life.—Private and public prayer.—Communion with God.—Intercessory prayer.—Continuity of the new with the old.—The new synthesis.

THE human race consists of intelligent beings attached to material bodies, interacting with the material environment and with one another. Religion depends upon the belief that there exists an intelligent being of vastly greater power, with whom human beings may interact, who is worthy of their reverence, and who is able to help them in their nobler endeavours. In the higher forms of religion this being is the Creator and Controller of the Universe.

Certainly it is hard to suppose that the

world in which souls live has come into existence by mere unconscious material causation. It seems altogether more probable that the material environment of mankind, which in myriad ways favours human life, has been to some extent at least fashioned by intelligent purpose for the sake of human and perhaps other life.

Morality consists of the principles of the interaction of human beings with one another. Religion is the action of men whereby they seek to interact with the Supreme Intelligence. In the highest form of morality men co-operate with one another for the ideal of humanity. Through religion they believe that they obtain the co-operation of God for the same purpose.

But how does or may God co-operate? Granted that He has made the material world for the benefit of human life, it yet appears that things in the world behave invariably, according to ascertainable laws and independently of the particular needs and abilities of men. Gravitation, the passage of light and heat and electricity, the union and disunion of chemical substances, the growth and decay of organism—all appear to go on just the same



whether men pray or not. What then, it may be asked, is the use of religion, that is, of trying to influence the Creator and Controller of the world, if there is not to be the slightest departure from the laws by which it is governed ?

The answer is that God co-operates with mankind, not, or not primarily, in His function of Creator of the material world, but as Father of souls, acting upon them without sensible media, but in some direct psychic contact. Such, at any rate, is what the deepest religious experience seems to declare. The Spirit of God purifies, quickens, enlightens, strengthens, sanctifies, develops, the souls that worship Him. Indeed religion would be possible even if it were believed that matter was not made or controlled by the Being whom we worship ; for He would still help us to live and grow, though our environment had an independent origin. God would still be the great Soul that saves us and works with us for our good.

Yet belief in God as the Creator has considerable practical value, for it can keep us from the despair that comes in contemplating the end of things in the light of natural science. The world has the appearance of a machine

that is slowly running down. For some millions of years the earth seems likely to be a fit home for living consciousness. But the heat of the sun, out of which are derived light and all other forms of energy, is being dissipated into space. The process by which the nebulæ contracted into solar systems, with fiery suns in the centres and circling planets with temperature suitable for life, will surely go on until all is dark and cold. Life indeed depends upon this very stream of dissipating energy, this running-down of the mechanism. Organisms intercept for a moment the flow of heat, use it to produce vital processes in themselves, and then let it escape. The actual flow is necessary for life, as the stream of water for the turning of the mill-wheel.

But if the Being whom we worship created the world, He can re-create it, or create another more suitable for souls in the greater life which they will have attained. If this world has emanated from some great Over-soul, it will surely be re-absorbed, and a new heaven and a new earth will proceed forth, a fit habitation for the higher humanity that shall be. To believe in God as Creator is to

believe in the everlasting adaptation of man's environment to man.

But does God deal with men by means of particular physical acts, altering the course of natural causation? That is how men deal with one another, when they do each other services, or work together for some object, or interchange ideas whether by speech or writing. Does God similarly do particular acts and make particular signs by interpositions in natural processes? Or does He work only by immaterial influence directly on human souls?

Certainly it was believed in bygone ages that God (or the Gods) did intervene in the natural course of events, to help or to punish, to warn and to instruct. The histories of the Israelites and other ancient peoples contain numerous accounts of the Heavenly Powers using parts of the material environment, as instruments, for special purposes in dealing with men. The Lord sends plagues to afflict the Egyptians when they are keeping the Israelites in slavery. He makes a passage through the Red Sea for the Israelites to escape, and then lets the waters overwhelm their pursuers. He guides

them across the wilderness by fire and cloud in the sky. He causes food to drop from Heaven on to the ground when there is no other means of sustenance. He makes water come out of the rock when they are without drink. He holds back the waters of Jordan that they may cross over. He makes the walls of Jericho, which they are besieging, fall down. And when they are settled in the land of promise, He works signs and wonders to hearten the Israelites and their leaders and to confound their enemies. But of late times, at least among civilised races, we hear comparatively little of God dealing with men in this way. What are we to say to all this ?

In the abstract, there is nothing contrary to the laws of causation in the supposition that the Creator might intervene to alter natural processes for special purposes ; no more, in fact, than the intervention of man in natural processes in accordance with intelligent volition. Even if God is immanent in all Nature, and in that sense is the real cause of every natural process, still He might conceivably choose to cause differently on special occasions. We do not know the relation of

God to this world sufficiently to say whether and to what extent God might intervene.

Many of the ancient stories of the miraculous must be discredited, if for no other reason, because they are incompatible with our conception of the righteousness and rationality of the Supreme Being. And we must also make large allowances for the instinctive desire to believe in the help of the Heavenly Powers and for the immaturity of criticism in primitive races. On the other hand, we may ask, How could God communicate with men except by visible and audible acts and signs, before the soul had developed that higher consciousness to which He could speak direct? The wind, the earthquake, and the fire will impress themselves on a carnally-minded man ; but it requires a finer sensitiveness to hear the still small voice. The fact, if it be a fact, that God does not now work nature-miracles, does not prove that He never did ; for He has a better and closer intimacy with human souls. Also it may be that He wishes mankind to grasp the regular operation of the forces of matter, which He has ordered for their benefit, and to adapt their life to these, while they seek



spiritual intercourse with Him. Perhaps the old way of miracles and portents was suited to the childhood of the race. At present God is leaving us more to ourselves to learn and to accomplish, and is also drawing us into a more vital communion with Him. Some day—to follow out this conjecture—this stage of our education will be over, and God will again manifest His power in the visible creation, as He did aforetime.

Be this as it may, it is with the invisible intercourse of God with men that we have chiefly to do. Religion is, in fact, the converse of souls with God. Not belief, or conduct, or ritual, but prayer, is the essence of religion. And to prayer, the action of souls on God, corresponds inspiration, the action of God on souls. Prayer and inspiration are the two parts of the one process.

We have to find the ideal of religion thus understood. The personality of Jesus appears so far to transcend the personality of any other founder of a religion, that we may regard the religion of the followers of Jesus as likely to be the truest and highest. And yet there have been changes and divergent developments.

Christianity has evolved like all things human and still tends to evolve.

In the teaching of Jesus we naturally expect to find the central principles of the true religion. He told men to love God with the full force of all their highest faculties, to trust God absolutely, to pray to God for all that they want. Since religion is essentially prayer, it is in the Lord's Prayer that we can best discern what religion meant for Jesus. The phrases follow one another in logical order.

Men must approach God as children would approach their father, that is, with love and confidence. Yet that love is to be joined to the reverence that is due to the Supreme Being. In calling God "Our Father," and in saying "Hallowed be Thy name," they express that attitude of combined love and reverence which should characterise all their petitions. The supreme idea and purpose which is to govern all prayer, as well as all conduct, is desire for the higher state of humanity that God has destined, called by Jesus the Kingdom of God. Hence the yearning, "Thy Kingdom come," is uttered first, as the motif of the whole prayer. Then,

in due succession, comes the acknowledgment of human responsibility in the promotion of the Kingdom of God : men must live and act in entire self-devotion to the will of God. Next comes the request for the means of a full and healthy life, for the food of body and soul by which men will live as children of God helping forward His purposes. Then the attention is turned to the faults and failings which hinder the operation of the love of God on men ; but the children come to their Father with the trustful assurance that He will receive and love them in spite of their sins, provided that they are ready to receive and love those who have wronged them. And this leads to the petitions to be kept from temptations which are too strong for them, and to be protected from evils which would impair and cut short their life.

Such is the prayer of Jesus. It breathes a spirit of childlike confidence in God, of idealistic hope, of devotion to His will, of happiness and sanity. The followers of Jesus have retained the prayer as a formula, but seem not to have discerned its truth and beauty. They have accustomed themselves to repeat the words over and over again, but have

worshipped God in another way of their own.

If we examine later Christian worship, we shall find that it harps on a few main themes. First, there is contrition for sin and craving for pardon and salvation. Be this right or wrong, it is poles asunder from the attitude to sin expressed in the Lord's Prayer. Christians have given the first place to repentance for sin ; Jesus put it after the expression of love and faithfulness to God and the request for daily needs. Christians have made self-abasement and belief in the sacrifice of the Son of God the two chief conditions of forgiveness ; Jesus said that the one sufficient condition of being forgiven was to forgive others : " If ye forgive men their trespasses, your Heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Medieval religion seems to hinge upon the two ideas, sin and salvation, the wretchedness of man's natural state and his deliverance into a life of blessedness. The one cry is for pardon and mercy.

Secondly, there is praise of God—declarations of His greatness and goodness and

splendour. Certainly men should feel awe of the Supreme Being ; but, apart from childlike love and trust, these are apt to suggest the adulations paid by a servile people to a proud despot.

Thirdly, there is craving for protection from manifold ills—from the assaults of evil spirits, from bodily enemies, from sickness and hunger. Unless this is joined to some expression of happiness and hope and courage, such as belong to the children of God, who are waiting and working for the Kingdom of God, it sounds like the piteous crying for mercy of a down-trodden and ill-used race.

Why, we are moved to exclaim, did not Christians model their worship as a whole on the Lord's Prayer ? How much more healthful and uplifting would Christian worship have been if they had really prayed as Jesus told them to pray ! They have made parrot-like repetitions of their Master's words, and at the same time have given utterance to the sick cries of their timid souls. It would have been truer reverence, not to have used the actual words of the Lord's Prayer, but to have taken its phrases as hints for longer prayers of their own. It might have been



freely expanded and modified and added to, as the heart prompted. But Christians have done the stupidest thing : they have obeyed in the letter, but in the spirit they have gone far astray. They have prayed in terror and adulation, instead of in trust and love.

And yet the contrition and supplication expressed in the liturgies of Christendom have been justified. Sin is the worst of evils. And it has assumed monstrous proportions in mankind. All the terror and tears are inadequate to the foulness and corruption of the hearts of men. The sick soul is a fact of human experience. When it acquires a dim apprehension of its sickness, it naturally gives itself over to self-loathing and self-mortification. When it hears of the salvation of God, it rightly cries and pleads for mercy.

The religion based on sin and salvation is not false. It has its place in the preliminary stage of the purification and restoration of sinful men to be children of God. The ecclesiastical confessions are for sin-stained penitents, conscious of sensuality and pride and selfishness ; the Lord's Prayer is for healthy children, whose trespasses are childish failings and delinquencies. The mistake has

been in not preparing the way for passing out of the transitory religion of penitence into the lasting religion of sonship to God, in stereotyping as relatively normal and permanent what is rightly a critical and momentary phase. The result has been artificiality and sterility and hypocrisy. St. Paul writes eloquently of life in the Spirit, with its love and joy and peace and manifold virtues. St. John definitely declares, "Whosoever is born of God doeth no sin, because his seed abideth in him : and he cannot sin, because he is begotten of God. . . . We know that we have passed from death unto life, because we love the brethren." Somehow or other, the repentance and the saving influences of the churches have largely miscarried. Men have been allowed to remain "miserable offenders," endlessly crying out, "There is no health in us ;" whereas they should have proceeded from penitence into the state in which they could say that because of their love for others they know that they have attained the life which is of God, and therefore cannot sin—in other words, into the state in which the Lord's Prayer would be the natural expression of their deepest feelings.

There is much that is noble and beautiful

and expressive of deep and tender piety in the ancient liturgies, much even that will endure when the stage of religion which they represent has passed away. The prayers and hymns of Christendom have served to purify and uplift human souls and to bring them into the presence of God. Yet this does not forbid us to recognise that they remain far below the level of the prayer which Jesus gave, and are inadequate to the greater development of Christianity that is even now taking shape among us.

But how was it that Christianity was unable to fulfil its promises? Many of its early adherents displayed marvellous heroism and saintliness in the face of persecutions; but when the persecutions ceased, Christianity appeared to lose much of its regenerative power, and after all these centuries has not really got men beyond the stage of penitence and contrition. Instead of blaming the churches, let us try to understand how circumstances and the course of events have led to the decline of the power of Christianity, and are also now leading up to its revival.

The truth which gives the key to the problem

is this: the soul cannot be saved from sin unless it has scope for the devotion of its energies to some noble aim; for unless the energies are devoted to a noble aim they will be spent on base aims, and that is sin. Therefore a religion which is a means to salvation must provide some great purpose to which men are to consecrate their powers, for which they may live and labour and die. In other words, a faith which is efficacious for salvation must express itself in works.

Now primitive Christianity did provide such a purpose, for it called upon men to uphold and spread their religion in a bitterly hostile world, and therefore, if necessary, to make sacrifice of wealth and kindred and life. Even when there was no active persecution, merely to endure the social ostracism inflicted upon Christians and to stand against the customary immorality of the age must have demanded considerable resolution and self-sacrifice. When, however, Christianity became the recognised religion of the State, it was an easy thing to profess faith in Christ. Religion became a matter of faith without any adequate works. People felt themselves free to be engrossed in worldly

interests. The Church offered for the majority of the population no absorbing work and duty, but left them to the vain endeavour to serve God and mammon.

Nor was there in medieval Catholicism, except for a few who felt called to special missions, any obligation to live for high purposes, but men were allowed, apart from certain injunctions and restrictions, to do much as they would with their lives. But since faith and the sacraments and the regular worship were inadequate to give religious peace, the authorities in the Roman Church actually invented works to supply the deficiency. But because these works were performed with the object of gaining merit, rather than with the object of doing good to others, they tended to foster selfishness instead of unselfishness. The Reformers rightly denounced them, but for the wrong reason, and put nothing in their place.

At last, in the fullness of time, by the natural process of advancing civilisation, that vital and essential element in Christianity which has been for the most part lacking in the Christian churches since the persecutions ceased, namely, the call to live for some



noble purpose, is being restored. It is science and the scientific interpretation of history which have prepared the way for this. By displaying the growth of humanity they display also the object to which man should devote his powers. At the same time, certain teaching of Jesus, which formerly was given a limited application and regarded as secondary, is now made primary and applied to the whole range of human existence. Works are coming back in the form of self-consecration to promote the growth of humanity in accordance with the principles of religion and morality given by Jesus, and the principles of human life disclosed by science, and the ever expanding consciousness of the ideals which are in process of realisation. Such works can never grow obsolete, because by their very nature they change and grow with changing circumstances and growing humanity.

But why could not the element of works have been established from the first? Why were Christians given a task which took only a few generations to accomplish, namely, to get Christianity established in the world, with nothing to take its place when it was

done? We must bear in mind that men were far from the scientific understanding of the world that is common to-day. They could rise to the duty of witnessing bravely for the saving truth in expectation of a not very distant deliverance from Heaven. But this was enough to expect of a small and persecuted sect. The time was not come for reconstituting society on the principle of doing unto others what we would that they should do unto us, though indeed Christians could, and to a large extent did, practise this morality in their mutual relations. To have urged the early Christians to constructive social work—to the abolition of slavery, to the rebuilding of cities in accordance with sanitary and hygienic requirements, to the equitable distribution of wealth—might have distracted them from the more immediately important and practicable tasks of preaching and witnessing for the Gospel, and of keeping themselves uncontaminated by the vices that flourished around.

When at last Christianity was legalised and adopted by the Roman Empire, the Church was not prepared to take in hand any very radical social reform. It was more concerned

with the definition of dogma. Perhaps this was a more urgent need, since the existing civilisation was soon to collapse. Intellectual formulas had to be framed that would preserve the tradition of Christianity through the age of barbarism, until a new civilisation arose, whereas it is probable that social progress would have been very largely lost in the upheaval.

God does not, or has not, told men all the truths that it was profitable for them to know. Perhaps revelation is not always possible ; perhaps it is better that men should discover certain truths for themselves, even though this take many generations, and mankind suffers meanwhile by reason of its ignorance. At any rate, it is through scientific inquiry that the needful element in religion is being restored ; for this has made it possible to appeal to Christians to devote themselves body and soul, with love and courage and patience and pity, to the realisation of the ideal for mankind.

Religion may begin with the hand held out for help and the cry, " Lord, save me." If it is not to relapse into sin and hypocrisy,

it must go on to be the religion of sonship to God. And this sonship, being a moral relation, must involve doing the will of God. It must be exercised and developed in work. Sonship to God must mean work with God to the utmost of our capacities ; for omission to do the good which we are able to do is to refuse to help God and to stultify our sonship to Him. To be true children of God we must consecrate all our powers and energies to the fulfilment of the will of God, to the realisation of the ideal which He has set before us.

The ideal is given us ; it is the Kingdom of God. And the science of human evolution shows what must be done to realise it, thus providing Christianity with the requisite moral content. For it is becoming apparent that the whole of human life must be developed with a view to a universal Divine humanity. Therefore in all aspects and parts of life there are opportunities for service and self-devotion. In business and in recreation, in the home and in public affairs, in science and in art, man is called upon to co-operate with God in the evolution of humanity according to the Divine plan. And in doing so his whole nature will become purified and exalted,

so that sin will no longer find a lodging in his soul.

It is clear now how penitence is to be rendered effectual, that is, how men are to pass from the stage of being miserable sinners to the true and lasting sonship to God. For sin, as we have seen, is essentially unsociality, living in opposition to and disregard of the Divine purpose working itself out in humanity. Penitence will therefore involve a desire to become social, to labour and sacrifice oneself for humanity. So in asking for forgiveness the penitents will ask for the grace to become and to do this. They will see, more clearly than men have aforetime, both what to pray for, and also what to do. They will pray to become workers for good, and at the same time try to become workers for good. By this union of prayer and endeavour for the right objects they will progress speedily in righteousness. They will, with the constant help of God, work out their own salvation; they will strengthen and develop their new goodness, by using all their powers in the service of God and man. In this way they will be saved from sin and be transformed into children of God.



How will the children of God, who are also fellow-workers with God, pray to Him? They will pray in the spirit of the Lord's Prayer—in love and reverence, offering themselves to carry out God's will for the Kingdom of God. But, owing to the greater responsibility men have now in all spheres of human existence, they will greatly expand the expression of their devotion to His will and the request for daily bread. Since mankind is entering on the work of directing and producing its own evolution, Christians will seek to know God's will and to receive God's grace in a variety of activities and undertakings. The whole of human life, both in its actualities and in its potentialities and strivings, will form the subject-matter of prayer. In respect of each part and aspect of their existence and every movement of reform they will commune with God, so as to conform their will to His and to receive help in carrying out His will.

The object of prayer is to promote the co-operation of God and men. God will help men in the work which they undertake chiefly by spiritual action on their souls. He will help them by correcting and approving what they do, by quickening and developing their

intelligence and moral qualities, by special guidance and strengthening. All the various habits and thoughts and desires and purposes must be focused in imagination and brought before God for approval and help. And the soul will know when God approves and will feel His help. Such is the way in which God and men work together for the Kingdom of God.

The difference between private and public prayer comes naturally. All those aspects of the life of the individual which are in any way peculiar—his domestic affairs, his choice and conduct of an occupation, the use he makes of wealth and strength and leisure—are subjects for his private devotions. In public worship the broadly human interests will be presented to God. Especially in the great wants and possibilities of good in humanity will the worshippers passionately seek the help of God. They will ask God's aid to extirpate disease, to abolish vice, to produce a healthy distribution and use of wealth, to kindle faith and love in worldly and selfish hearts. Believing that each and all of these things can be done, they will present themselves as ready to labour and, if need be, to suffer for

the sake of the fairer and greater humanity that is about to be. They will pray for wisdom and guidance, for judgment and sympathy, for courage and patience, in the tasks they undertake. Each great cause will be brought before God in turn. "This, O Father, is the evil, and this the good we hope to produce. This is what we are doing, and this our purpose and plan. Tell us what more we can do, and help us." And the answer will come.

While prayer brings man into closer and fuller connection with God, we need not suppose that man will become a mere instrument. By the spontaneous exercise of his own faculties he will plan and perform. He will have abundant freedom, individuality, originality. He will be a real contributor by means of his own Divinely-developed faculties to the progress of things. But, though independent, he will yet humbly submit to the wisdom and will of God.

All the customary aspects of worship—love, adoration, thankfulness—will arise naturally in the presentation of our whole life to God. In seeking His help in our difficulties and enterprises, His comfort in our fears and agonies, and in offering ourselves as workers

in whatever task He proposes to us, we shall love Him. In the consciousness that we are communing with the Soul of the Universe, we shall adore Him. The happiness of our whole existence focused in our worship will be our spontaneous thankfulness. In the intercourse we have with Him as fellow-workers, rather than in any special utterances, we shall give God the perfect worship.

Prayer is man's side of the intercourse : inspiration constitutes God's side. By praying so we shall experience always inspiration. The communion, at first as through a thick barrier, will grow clear and vivid. By really treating God as the Supreme Soul, who is working with us for the good of all, by constantly bringing the whole of our life before Him, we shall gain an ever closer and fuller consciousness of God. By praying to Him as fellow-workers and children, we shall know and feel Him and be one with Him.

There is one particular form of prayer which needs explanation. Is prayer for others legitimate ? May we ask God to help friends in distress, except when we may expect ourselves to be made agents of helping them ? The difficulty at once strikes us, that God does

not require to be told of their needs or admonished to succour them. And yet it seems natural and right to pray for those we love dearly. The cry arises in our hearts, in spite of theoretical objections. Can it be that God, while able and willing to help, waits to do so till He is asked, in order to encourage prayer? Or does this seem rather artificial and cruel? Perhaps by prayer we provide some force which God uses as a means to help others. And we may conjecture that the more closely souls are linked in love, the more effective will be the prayer of one for the other. In this way too may men work with God.

Thus the religion of salvation by God will develop into the religion of co-operation with God. In this process the main aspects of traditional Christianity will not be lost, but be rather transfigured and amplified. Christ becomes the Mediator of the life which is participation with God in producing the Kingdom of God. Crucified with Christ, we undergo the loss and suffering which falls on all who live for the good of humanity. Risen with Christ, we enjoy the higher life of love, in which souls work with God. This is life in



the Spirit of God, in which God and souls are in union. The Church is the society of men that in prayer and work carry out the supreme purpose. The Communion of Saints is the spiritual fellowship of all souls engaged in this work. The Sacraments express and establish this communion of God with men and of men with one another. The Judgment is the elimination of perversions as the growth proceeds. The Resurrection of the dead is the transition of mankind vitalised by the Spirit from mortality to immortality, this being one point in the growth of souls.

The time is ripe for a new synthesis that shall be at once intellectual, practical, and religious. Science has disclosed interconnected processes of change and growth in various forms of reality, thus preparing the way for a comprehensive evolutionary philosophy. Sundry movements for the reform and improvement of human life, by means of the greater wealth and power over Nature given by practical science, have been taking shape and gathering force, tending to coalesce in a vast scheme of the development of mankind. The old divisions of Christendom

are breaking down in the light of new knowledge and of fuller appreciation of the teaching of Jesus, so that men with diverse creeds and rituals are longing and hoping to join in a great brotherhood of prayer and work. God and men are becoming united in conscious co-operation for the ideal of humanity.

## CHAPTER III

### THE DISTRIBUTION OF WEALTH

The Gospel teaching.—The iniquity of modern society in the light of it.—The dilemma of the rich.—How much wealth is needed in the shape of food, housing, clothes, facilities for education?—The human values of riches and of poverty, and the possibility of securing both.—The root of the unfair distribution.—Property and capital.—The moralisation of capital.—Distribution of profits among workers.—Unearned incomes.—All to have the means to do social service.—Elimination of waste.—Individualism and collectivism.—Leisure.—How to effect the requisite moral reformation.

THE existence of man depends on the use of certain things produced by labour—food, clothes, houses. Whereas most of the lower animals have little or nothing to do but to take what Nature gives them, man has to work to adapt natural products to his requirements. This involves the exercise of various intellectual faculties—forethought, judgment, memory—and the moral quality of industry. The higher civilised existence seems to depend largely on elaborate systems of transport and communication of ideas—railways, steamers,

books, posts, telegraphs, newspapers. The problem for us is to find how to make material wealth and all the operations of man concerned with it serve most effectively the ideal evolution of mankind.

We turn first to the teaching of Jesus. In the Sermon on the Mount occurs this sublime passage : " Be not anxious for your life, what ye shall eat, or what ye shall drink ; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body more than the raiment ? Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns ; and your heavenly Father feedeth them. Are not ye of much more value than they ? And which of you by being anxious can add one cubit unto his stature ? And why are ye anxious concerning raiment ? Consider the lilies of the field, how they grow ; they toil not, neither do they spin : yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith ? Be not therefore anxious, saying, What shall we eat ?

or, What shall we drink ? or, Wherewithal shall we be clothed ? For after all these things do the Gentiles seek ; for your heavenly Father knoweth that ye have need of all these things. But seek ye first His kingdom and His righteousness ; and all these things shall be added unto you. Be not therefore anxious for the morrow : for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof."

It is not necessary to understand these words as a condemnation on all labour and forethought. Jesus asserts that God would provide at least as well for human beings, who are His children, as He does for birds and flowers. If men will set their hearts on the ideal and do as God bids them, there will be no anxious and wearing toil, but plenty and health and beauty. Industry will become a natural and easy function and part of a harmonious and beautiful existence.

Jesus denounces riches and the pursuit of riches : " It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of God." " Lay not up for yourselves treasures upon earth." " Woe unto you that are rich ! " He declares that



poverty is preferable: "Blessed are ye poor,<sup>1</sup> for yours is the Kingdom of God. Blessed are ye that hunger now: for ye shall be filled." In the parable of The Rich Man and Lazarus it is shown how riches tend to misery in the life after death, and poverty tends to happiness.

Jesus saw that riches rendered the supreme renunciation involved in becoming a preacher of the Gospel extremely hard—indeed quite impossible in ordinary cases. And without this renunciation none could enter the Kingdom of God. But in the words, "With God all things are possible," Jesus intimates that God has ways that are not immediately obvious of leading men to make the requisite self-surrender. Because a rich man is now on account of his riches shut out from the Kingdom of God, it does not follow that he will always be shut out. Poverty, on the other hand, is not good in itself, but, like other misfortunes, beneficial as inclining men to seek for the mercy of God. One day, in the Kingdom of God, the poor will have all that they want.

<sup>1</sup> This is from St. Luke. In St. Matthew blessing is pronounced on the "poor in spirit," *i.e.*, apparently, those who in heart eschew riches and prefer a state of moderate poverty.

It was not so much plenty and excellence of material goods, as largeness of property, that Jesus condemned. For large property by means of trivial interests keeps a man from vital interests. It separates him both from God and from humanity. It deadens religious aspiration and impedes human fellowship. It is better, after all, to be a victim of social injustice, than to participate in it.

In the light of the teaching of Jesus we must condemn a society with great differences of wealth, and in which provision is made for the body with much toil and anxious thought. We must desire and work for a society in which there is plenty of good things for all, produced easily and happily. In order to achieve this result we must conduct all the making and using of wealth in accordance with the law of love and with a view to the higher life of humanity.

How radically wrong then appears the industrial order that grew up in Europe during the nineteenth century ! When hard-working toilers do not earn sufficient to feed and clothe and house a moderate family in such ways as are required for full health and vigour, though

machinery has greatly increased human productivity, they are the victims of injustice and robbery. The society in which children of decent industrious folk are underfed and meanly clad and unhealthily housed is guilty of a cruel wrong to innocents. It is self-condemned for stupidity and greed and callousness.<sup>1</sup>

The inequalities are further accentuated by class distinctions. Money has been a means to the development and refinement of the mind and the cultivation of manners. Those who rise from poverty to riches commonly make it one of their chief ambitions to acquire something of this culture and to see their children grow up in full possession of it. Consequently the richer classes as a whole assume an attitude of superiority to the poorer. Members of the former count it a calamity that any of their children should take one of the occupations usual to the latter. Thus arise mistrust, contempt, fear, envy ; and human fellowship is stunted and marred.

We cannot wonder then at the evils in

<sup>1</sup> Vide *Poverty, A Study of Town Life*, and *How the Labourer Lives*, by Seebohm Rowntree, and *Round about a Pound a Week*, by M. S. Reeves.

society—the poverty that starves, the opulence that surfeits ; the materialism and anxiety to be rich ; the unnatural existence of both rich and poor ; the vices that spring from squalid toil and from luxurious leisure ; the dreary hopelessness and the ostentation ; the elegant artificiality of one kind of existence nourished by the roughness and coarseness and filth of another ; the narrowness and selfishness and scorn ; the hindrance to the growth of love.

The first problem that confronts us is how to get an equitable distribution of wealth. How are we to secure that the great mass of people at any rate have good material conditions for a progressive human life ? But, first of all, how much wealth is needed for this purpose ?

The actual differences of fortune are very strange. While some families in Great Britain have lived with a certain appearance of health on one pound a week, other families without extraordinary luxury or extravagance have found ten times that amount too little for obvious needs.

If the larger incomes are more favourable to the ideal development of soul, it is incumbent

on us to bring about a condition of society in which the generality of people shall have several times their present wealth. It is grossly unfair for some to have ten or twenty times as much as others of the material conditions for mental and spiritual growth. If that be the truth of the matter, the injustice involved will surely prevent the rich reaping the advantage of their riches. Or is a small amount of wealth such as the majority of labourers have had to be content with sufficient as the material condition of the most desirable growth of soul? It has been remarked that poverty and religious peace are compatible. And did not Jesus say, "Blessed are ye poor"? But religious peace is not equivalent to religious growth. And in the Gospel the state of poverty is regarded as belonging to an evil age which is to pass away.

Some who are possessed of moderate riches deprecate great effort to increase the income of the poorer classes, on the ground that morality and religion and all that is noblest in the soul find a congenial environment in poverty. One would incline to give more weight to their arguments if they acted according to their professed belief. If one of



these really holds that such meagre sustenance and comforts as the poor obtain are sufficient for the intrinsically best kind of life, then he ought to keep for himself just enough to purchase these, and to spend the rest on furthering morality and religion. Their tenacious hold of their wealth makes one suspicious of their sincerity. They appear to have a double standard of value and goodness : the low and comfortable for themselves, the high and uncomfortable for others. But in any case the richer classes are faced with this dilemma : either a fairly ample measure of material wealth promotes the best development of soul, or it does not. If it does, it is urgent that a distribution should be made so as to give the majority a nearer approximation to this measure of wealth. If it does not, it is shameful that the rich should retain hold of what does them no good, since they thereby set a pernicious example, and there are ways in which it might be expended for the real benefit of mankind.

The difference of amounts spent on food is astonishing. While the food consumed in a week by a moderately rich man may cost about a pound, that consumed by a child in

a poor family has been found commonly to cost about a shilling. If the food be estimated by the actual energy-producing and body-building capacity, there are still huge disparities. Men in hard muscular work have been known to consume regularly more than twice the amount considered normal ; while families of labourers in steady employment frequently have been found to have about two-thirds of this amount. In most of such cases it appears that the man eats considerably more than what would fall to his share were the food distributed proportionately according to the needs at the various ages, and the mother and children about half of the normal amount or even less. When one learns that at certain periods in the past the labourers were even poorer, one marvels how the race subsisted. Their descendants seem to have inherited the faculty of passing their early years on a diet with about a third of the nutriment that falls to the children of the upper classes, as it were, in a half-vegetable existence, till they grow up and earn enough to purchase a less scanty fare. The submissiveness of the poorer classes has for generations been maintained

largely by underfeeding. They have not had the energy to assert themselves and rebel.

Animals, having a lower psychical life, require less delicate kinds of food than do human beings. Uncooked grain is a luxury for a horse ; cooked grain is a commonplace article of diet for a man. We may judge by analogy that a man with a relatively high mentality will require more delicate and elaborate food than one with a low mentality. A life that involves much nervous and mental activity, especially if there be also delicacy of perception and thought, demands a finer order of nutriment than does a life of muscular labour with a routine use of the nerves and brain. On the other hand, there seems to be some limit in the elaboration of diet demanded by the higher developments of soul, or indeed a reaction towards simplicity. Perhaps the fineness given by Nature will be found more congenial to spirituality than the fineness made by man. But in any case the more delicate and elaborate forms of diet should be within the reach of all in the interests of the higher development of all.

In housing also there are remarkable

differences between classes. A large house carries obvious advantages for higher mental life. There is more opportunity for quiet and seclusion. There is more room for the things which are used for the development of the mind, such as books and pictures and musical instruments. It is easier to combine warmth and freshness of air. There is more scope for the exercise of artistic taste in arrangement and decoration. On the other hand, the higher mentality of the future is likely to find in the open air much of the seclusion and beauty that it requires, and it may prove feasible to eat and sleep out-of-doors much more than has been the custom. Yet all the same we cannot be content with the tiny dwellings that have been considered sufficient for the families of the poor.

The cost of clothing varies enormously. Families have been found spending less than one pound a year per head on clothing, footgear included. Twenty times that sum is a normal amount for a thrifty middle-class family. Two hundred times is not an uncommon expenditure for a woman in the upper classes. Two thousand times is not unknown. Instances of twenty thousand



times might probably be forthcoming. Social distinction has been one of the chief factors in the promotion of extravagance in dress. In the Middle Ages the labourers were forbidden to dress like their masters. In the age of free competition the upper classes felt obliged to show their superiority by the extra costliness of their attire. But the day will come when it will be deemed vulgar self-assertion to mark one's superiority by what money can buy.

Shabby and dingy and ill-fitting garments have a tendency to depress the mind. Comfort and freshness and neatness and brightness have a certain value for the soul. Decorated apparel helps men to enter joyfully into the meaning and spirit of festive occasions. A fair measure of all this could doubtless be obtained at much less expense than is required for the customary standard of elegance and upper-class respectability. Probably the amount of energy that goes to clothe a civilised nation far exceeds what would be enough to give to all healthy and beautiful apparel.

The difference in cost of living between the educated and the uneducated consists largely in the expense of the means of



communication. The former keep themselves in touch with the thought and action of mankind by means of books and journals and social intercourse and travel. These make for mental activity and growth. It is true that the educated pass on ideas to the uneducated, for instance, through conversation and sermons and lectures, thus acting as nerve-centres in the intellectual and moral life of the community. But this occasional instruction that the poor receive can never be equivalent to constant and direct contact with and participation in the great movements of ideas. We must secure to everyone an income which will enable him without stinting in other ways to purchase books and current publications, to join clubs and attend meetings, and sometimes to travel and get first-hand experience of other parts of the world.

Another requisite for mental development is leisure, not only for two or three hours daily, but also in periods of several days and weeks. It must therefore be rendered possible for everyone in a time considerably less than his full waking hours to earn his living and make his contribution to the wealth of the

world. This is especially necessary in youth, that the mind may be trained to thought and meditation. Provision must also be made for amusement, to relieve the nervous strain consequent on severe intellectual and moral effort.

We may conclude that an ample and varied soul-life demands a certain degree of abundance and quality in physical conditions, though truth and righteousness can subsist in poverty. Within limits, wealth favours refinement and largeness of life, and poverty favours single-minded devotion to the right. It should be the object of reformers to secure favourable conditions for both these kinds of excellence. The benefits of wealth could be had without its disadvantages, if there were for all plenty of material goods, and freedom and scope for mental development, without the cares and the unbrotherliness due to the exaggerated estimation of property. The discipline and purification of poverty could be had by private abstinence.

Probably far less wealth would suffice to provide suitable conditions for mental development, if men were more brotherly and refined. To live among the poor now

may be a moral tonic and a lesson in friendliness; but it is also sometimes to suffer depression and irritation. In a cheap lodging-house, for example, one may experience various unpleasantnesses—coarse behaviour and speech, a general air of brutishness, odours due to dirt and defective sanitation, mean and shabby imitations of adornments in vogue among the rich. But this need not be so. It should be possible to lodge no less cheaply and yet with peace of soul.

We may deem the desire for richness and refinement in the material circumstances of life to be partly a preparation for, and partly a perversion of, the desire for higher forms of richness and refinement. The soul that revels in costly apparel and furniture may later come to despise them, and find satisfaction in the finer beauties of sky and land and sea, regarding these as symbols of yet more wonderful, spiritual reality. The eager quest for elegance on the part of the rich and their imitators is a misdirected effort after a higher life. There are others who would turn with loathing from this false beauty and wealth, content with the plain and rough and hard, since they enjoy

beauty and wealth of which the worldly scarcely dream. It were perhaps most practical to give some license to the craving for indulgence in elegant luxury, that souls may learn and pass on. But the greater extravagances of this craving would be severely checked by an enlightened public opinion, and the fact that it belongs to a stage of transition would be ever held in view.

As long as the evil inequality continues, the value of material wealth is not apparent. Acceptance of the prevailing conditions dulls and perverts the moral sense. The conventions whereby man seeks to mark his difference from man hamper and weaken his development. But when the fruit of human labour is justly distributed, then will it nourish a fair and gracious human life.

How has this unequal distribution come about? It is well to try to answer this question before we attempt remedies.

First of all, we find the institution of property. This means, ultimately, that individuals and associations of individuals are allowed to do as they will with certain

material things, except to use them to injure others directly. They are said to own or possess or have these things. Ownership is acquired by purchase, inheritance, gift, or simply by the fact that an object has been in a man's house or on his land or somehow attached to his person for a considerable time, provided that no other claim can be proved. The institution of property is obviously of value to human personality, as securing to individuals certain objects which they can use as they like for their own purposes. But in the form which it has taken it gives to some people unfair and injurious powers over others. For theoretically there is no limit to the amount of property that one person may hold. And selfish men have taken advantage of this, accumulating huge quantities of property, whereby they are able, within the limits of the law of the state, to oppress their fellows.

Secondly, there is money, which consists primarily of coins, and secondarily of documents representing coins. By a general consensus wealth is measured in terms of money, and money is regarded as an equivalent of wealth. Money is of enormous



value to the community as facilitating exchange. But it has also facilitated the power of the possessors of much over the possessors of little.

Thirdly, there is the financial system, with its credit, its network of banks and exchanges, in and through which property operates far and wide.

And then, fourthly, there is capital. This is the name given to the relatively permanent wealth which is used for the production of more wealth. Capital exists both in the form of the instruments of production, and in the form of money by which labour is purchased to make and use these instruments. It is with the latter that we are now chiefly concerned. Workers have to be attracted by payment of money from the production of goods and services of direct utility to the making of things or conditions by means of which goods and services of direct utility will be produced in the future. Machinery has to be made, land cleared, roads and railways constructed, by the means of paid labour. A considerable amount of labour is necessary for such undertakings before they can yield actual human wealth. Hence money

must be expended without the expectation of any profit till some time has elapsed.

Capital serves a very useful function for mankind, since it conduces to the making of new sources and instruments and agencies of the production of wealth. But it is also susceptible of misuse, so as to become a terrible weapon of tyranny and injustice. The owner of the capital is allowed by means of it to amass profits indefinitely. He may continue to own the undertaking to which he has applied his money and thus receive a large income with little or no trouble. He may pass on this ownership at death to heirs. And so there exist numerous members of society with greater or smaller permanent incomes for which they do no work whatsoever; they consume wealth, without producing anything in return. It is in the form of capital that property has most power for ill.

The grave inequalities and injustices which afflict society are connected in the main with the possession of wealth which the owner does not use personally. It is not such things as domestic implements, furniture, books, works of art, land cultivated and

houses occupied by the owners, which need distribution. The property which is real property—that is, which the owner uses and enjoys by means of actual contact—it were ill-advised to grudge, since this gives him little power to harm others. It is through the possessions which a man lends to others to use that he is able to oppress—through the money which he invests, the land and the houses which he lets. The trouble lies mainly, not in the personal, but in the impersonal ownership.

The system of capitalist finance is part of the constitution of modern society. Confusion and disaster would ensue if it were suddenly destroyed or seriously injured. The almost automatic flow of money throughout the civilised world in accordance with industrial needs and possibilities is like the flow of blood in the human body. It is vital to the well-being of mankind. The saving of money and the application of it to fresh production must not be discredited or discouraged. But it must be moralised.

We ask that the capitalist should realise his function as capitalist ; that he should regard

himself as a servant of the community in the administration of money for the production of wealth. If profits accrue from the use of money as capital they should be deemed part of the trust committed to him. He may rightly and honestly pay himself out of the profits for the work he does and the trouble and loss he incurs in the administration of the capital. But he has no moral right to use the profits to support a luxurious and indolent existence.

Capital is due to saving in the first instance. If owing to circumstances one man is more able to save than others, that means that he has more money to spend as capital for the general welfare. The power to do this good carries with it, under the ideal morality, the duty of doing it. If with saving he is able to live as well as others without saving—perhaps because he has a larger salary, or fewer children—this gives him no right to additional comfort or luxury when the money he has saved bears interest. If, on the other hand, he has stinted himself and suffered loss from the saving, he may be considered justified in recouping himself for the loss and injury from the profits of the business or investment, but

not in taking all the profits without limit. Those who by inheritance or otherwise find themselves with capital are morally bound to treat the capital and the interest that flows from it as instruments which have been put into their hands for serving the community and mankind. By raising capital from the domain of individual self-interest into the domain of social welfare we shall give it its proper dignity and valuation.

What is to be done with the profits if they are not to be spent on the enhancement of the private life of the owners of the capital? Perhaps they may be used with advantage as fresh capital. So long as there are great sources of wealth still to be exploited, capital will be needed. Land has to be made ready for cultivation and furnished with means of transit for growing populations in hitherto sparsely-inhabited and undeveloped countries, new inventions of ways of producing wealth call for new machinery to carry them out, more and better dwellings and reconstructed cities are needed for human well-being, the growing generation must be educated to produce and use wealth according to modern knowledge.



But in order to effect a better distribution of wealth, the profits must be used to increase the payment of the workers. It would be futile to increase indefinitely the instruments of production—clearing more land than can be effectively cultivated, or constructing more machines than there are people to work them. Even while there is call for more capital, the workers should have a much larger share of the profits. So far as profits are not needed to maintain or to increase production or for any other social purpose, they should be given to those who produce. How unchristian, how inhuman and cruel, our civilisation is, may be judged from the fact that suggestions to increase the wages of the employees instead of the dividends of the shareholders are so rare at meetings of joint-stock companies. The denunciation that Jesus passed on riches and the pursuit of riches is shown by this to be justified. But provision could easily be made for the owners of capital to give all or some of their profits to increase the remuneration of the workers. The shareholders in joint-stock companies might contribute voluntarily from their dividends to funds to be distributed in the form of higher wages. Each shareholder

could then give to the workers all that he did not decide to use for other purposes. And thus the workers would not only be able to enjoy a more ample human life, but also have the means to save money so as to become capitalists themselves.

The duty of using capital and the profits of capital in this way is for all, for the possessors of much and for the possessors of little. Every adult member of the community ought to produce as well as to consume, except in so far as he or she is an invalid or otherwise incapacitated. Normal healthy and intelligent persons ought to earn at least enough to keep themselves, so that, except in rare cases, they need be under no necessity of spending on themselves any portion of the wealth which they hold as trustees for the common good. Certainly a man should be encouraged to save and invest money, in order to provide for his old age, thus transforming part of his earnings into capital. It matters little to the community whether he spends the money earlier in his career or later ; but if it comes to him in the form of interest, the community, or the world at large, benefits by the fact that capital has been created. For it is not likely

that the interest which he receives will exceed by much the total amount which he has saved and invested. The harm would be if his heirs lived on the interest and so consumed more than they produced.

And yet we must recognise that many with independent incomes have, as philanthropists and scientific investigators and inventors and philosophers and poets, done good service to mankind, which they could have done less well if they had been obliged to work for payment. The ultimate question for each of us is, "How am I to make the best use of my powers for the general good?" If therefore they have believed that they had something to do of considerable value, which would be left undone if they earned their living, they have used their wealth honestly. Special work of extraordinary importance has been done in the higher spheres of human life by men and women with independent incomes.

And not only the great and famous, but innumerable men and women without special distinction, have been able to do valuable services to their fellow-creatures because of the leisure and education which independent

incomes have afforded them. By means of good-hearted sympathy and wise counsel and patient and loving care, they have brightened and strengthened the lives of those about them. They were not responsible for the unfair distribution which gave them leisure and comfort, while others toiled in poverty. It is to their credit that they have used what fortune bestowed on them to do good to others. Similarly, it is not to be denied that some make good use of the interest of capital by spending it on special philanthropic or scientific or literary or artistic purposes. Indeed this may be regarded as a proper use of money as capital, since by improving human beings and increasing knowledge they increase the powers of men to produce wealth.

But charity, in the narrower sense, and also certain other forms of social service, consist largely in binding up the wounds caused by the pernicious industrial order which provides the money for the charity. We must look and strive for a condition of affairs in which there will be less need for almsgiving, and in which the generality of citizens will have leisure and education and wealth enabling them to give help where it is needed and to participate in

the great movements of human development. All, in fact, should have the means to be generous, since "it is more blessed to give than to receive." Specially difficult work will be assigned by society to those who have special abilities.

We should aim, not only at a better distribution, but also at increasing the amount to be distributed. As business people and investors become more desirous of conducting industry disinterestedly for the public good, they will seek to eliminate the waste due to competition for trade—for instance, the misdirection of labour in advertisement and in the unnecessary number of selling agencies. Articles will be manufactured so as to give the maximum of utility rather than to attract buyers with deceptive appearances. Owing to the higher wages paid to producers, there will be less inducement to seek for a more remunerative occupation in the essentially unproductive business of pushing sales. Then again, by refusing to give our labour for supplying useless goods and services and insisting upon working to make real wealth, we shall increase the amount of real wealth.



All this increase and redistribution of material wealth has been represented as coming to pass through the voluntary action of individuals. Individualism is good if it signifies independence, initiative, enterprise. It is bad if it signifies living and working for the good of self apart from the good of others. Individualism in the good sense is needed in industry as in other matters. But it must be the individualism of social units. Thus, a man who devotes capital to a speculative enterprise and fails, is not to be blamed if he had fair ground for believing that his venture would result in some public advantage; for unsuccessful experiments prepare the way for successful.

Yet it will probably be found convenient for certain industries to be under public management, those, namely, in which there is less scope for enterprise and which consist in the steady provision of certain elementary factors of life. Probably the control of capital will be given largely to authoritative bodies; for it will be seen that it needs experience to decide how best to invest money for the promotion of industry. We may, however, leave the limits of state collectivism to settle themselves. If

there be a general desire to use wealth and powers of making wealth for the good of all, the problems of industry will not take long to solve.

We may therefore anticipate a considerable increase of wealth for the majority. This will be due partly to fairer distribution, partly to elimination of the waste due to competition, and partly also to the development of industry and exploitation of new sources of wealth by capitalistic enterprise. Some of this increased wealth will, no doubt, be realised in the form of leisure. It will be profitable to consume less so as to work less. After all, there are limits to the material requirements of man. Much property fetters, and much wealth chokes. It is not inconceivable that the day will come when men will not want all the wealth that they can have, as one does not want to eat all the food that is set on the table. But even before this the hours of labour may be reduced, as the diminution of material to enjoy will be more than compensated by the increase of time for enjoyment and for the exercise of all the faculties in freedom.

But how is this change in the possessors of wealth to be brought about? What is to

make them give the profits of industry to the workers in industry, instead of spending it on comfort and luxury and idleness and amusement and display for themselves? But this is part of the general question, How are bad men to become good? The world is so governed that wickedness is extirpated and righteousness develops. From the religious point of view, we see Divine redemption of the penitent and Divine punishment of the transgressors. By the same process by which the sensual become chaste will the avaricious become generous and the luxurious frugal. And there is this element of hope, that the duty of the rich has in past times not been properly explained and emphasised, so that there is probably still much more to be accomplished by a moral appeal. It is true that Jesus spoke of riches as a greater disability than even vice for entering the Kingdom of God. But the road is open for a gradual reformation. A man may begin by giving a little, when his conscience is first touched, and more and more until he no longer possesses the disabling riches. Besides, not all owners of capital are rich.

But society possesses a great power of

making its members conform to its laws, which has, however, been largely misapplied. The rich man would shrink, even for a large reward, from going about among his fellows in unconventional attire. He would not attend a dinner-party or a public ceremony without a coat or in thread-bare garments with large patches. It might be possible, by means of ridicule and disdain, to make luxurious and indolent living and any flagrant misuse of wealth as uncomfortable for anyone with ordinary sensitiveness as dressing or behaving in a freakish manner has been made in the past. To lose the respect of nearly all one's fellow-men would be felt by most to render life hardly worth living, so that the selfish use of wealth would be given up. And then, when this form of unsociality becomes universally reprobated, it may be found expedient to check outstanding examples of it by the compulsion of the law of the state. When selfishness in the use of property is recognised for what it is, it will not long survive to cramp and disorganise mankind.

## CHAPTER IV

### PRODUCTION AND CONSUMPTION

Evils and disadvantages attaching to industrial work.—

Man essentially more active than passive.—Production determined by consumption.—Misapplication of science and art.—They should serve to reform wealth, *e.g.* food, clothes, houses, mental culture.—The Christian use of wealth.—The humanisation of production.—The function of science and art in adapting wealth to life.

MEN suffer, not only from the unfair distribution of wealth, but also in the labour of producing it. No doubt, this suffering would be very materially mitigated if higher wages were paid and the hours of labour reduced. An amount of labour which an underfed man gets through with severe strain in ten hours may be a light task performed in five hours by one who is paid enough to purchase plenty of good food and other favourable conditions of health and vigour. Again, an occupation of monotonous character may occasion intense tedium to a poor man if it lasts for more than half of his waking hours, but may be actually pleasant if it occupies a smaller part of the day, and the



worker is paid wages which enable him to engage in a variety of interests during his leisure. But even with considerably higher wages and fewer hours of labour, there would remain certain disadvantages attaching to particular kinds of work. And we should aim at making work actually enhance human life.

The fact that man has had to work in order to live has undoubtedly stimulated his development. His intelligence has expanded and his character has strengthened in the processes of industry. Work on the whole has been good for man. And yet to-day we see that work is hurtful in various ways. To take a few examples. Coal-mining is dangerous, it strains the body in an unnatural manner, and is carried on in gloom and dirt. The slaughtering of animals is horrible. The industrial use of lead and phosphorus causes ill-health and disease. Numerous occupations—for instance, certain forms of machine-minding—are monotonous, confine the mind to a narrow range of objects, and give little scope for the exercise of any human faculty except that of attention. Serving in shops calls for hardly any skill, except that of inducing people to buy, and demands the

assumption of an interest which is frequently forced and artificial—in these respects being inferior to the making of the things sold. Nearly all occupations exercise certain parts of the whole man very disproportionately, a few muscles or mental faculties being constantly employed, while the remainder are in comparative quiescence. Besides all this, there is the continual routine of work, day by day, or week by week, or year by year, giving a sense of weariness as one gazes over the lifetime. A statesman, a writer, a scientific investigator, an artist, can have the satisfaction of creating in the course of his lifetime something which, when he is dead, will abide for the good of mankind. But there are comparatively few whose paid occupation affords much sense of progress or accomplishment. The worker may progress from a lower to a higher station in his employment ; in the work itself there is little change or advance.

For all these reasons, a man commonly finds his chief interests outside the work by which he earns his livelihood—in his home, in intellectual and artistic pursuits, in social service, politics, and sport. These in various

ways give him that wider scope for the exercise and development of his personality and that outlet for the zeal to accomplish something in the world which he lacks in his professional career. And yet even very monotonous and uninteresting work is generally better than none at all. Unless it ministers merely to some vice or luxury or is a way of getting profit by means of some deception, it relieves the citizen of the shame of consuming without producing. And it at least disciplines the mind by demanding prolonged attention and resistance to impulses and attractions that would interfere with the day's task.

We cannot accept a theory of human life which represents its worth and joy as consisting in passivity rather than in activity, in eating and drinking and resting and amusement rather than in doing and making. It is when a man uses his faculties energetically to carry out some good purpose that he is most alive. And, in fact, when he is technically consuming and not producing he may be making great exertions—in study, in sport, in public speaking, in music, in ministering to the sick. And in some of these pursuits

he may be adding greatly to the real wealth of the world. The true distinction between production and consumption lies in this, that in the former a man's action consists of certain special operations in a certain place and for a certain time, whereas in the latter he performs a great variety of actions more or less where and when he likes.

Mankind needs and desires certain goods and services, and therefore men have to supply them by means of certain operations. It is convenient to have these operations strictly apportioned among the members of society, and to have definite times fixed for their performance. They have been found to involve monotony and other more serious disadvantages. Owing to selfishness and stupidity the disadvantages have been made far worse than they need have been. It would be possible to keep something of the routine and specialisation associated with production, and yet to render it a more valuable element in the life of the worker, conducing to the full development of his whole personality.

Since consumption determines production, we must consider the two together in our

efforts to improve them. On a broad view of the matter, it appears that man as producer is a slave of man as consumer. For man consumes according to his inclinations, so far as his wealth allows, and is obliged to produce whatever is required for consumption. Science has been applied, not so much to regulate consumption, as to make production give more and finer material for consumption. Thus consumption has become marked by vanity and laxity and luxury, whereas production exhibits the power of the human intellect in its conquest of matter, though exceedingly cruel to the producers in various ways. Physical science in all its might and glory has been prostituted to the whims of fashion and luxury.

In a similar way, art, the faculty of creating and enjoying beautiful things, has been debased to ignoble uses, and not allowed its full power over human life. It has served to decorate and veneer existences replete with ugliness. Artists have presented mankind with beautiful scenes and thoughts, but have done little to make life itself beautiful. They have depicted human beings in beautiful attire doing beautiful acts, but meanwhile mankind



has been content to array itself in the hideous elegancies of fashion and to behave with the stupid formalities of custom. Such pictures are apt to make ordinary civilised existence more painful by contrast. The greater artists have striven to reveal and to portray the fundamental principles of life, but the lesser have aimed rather at giving something to please and divert man in his present artificiality.

It is evident that the highest human powers, not only morality, but also science and art, should be applied to the whole of man's conscious life, since we desire that life should be both rational and beautiful. Science—in its widest sense, as including philosophy—is the intellectual comprehension of the principles of existence. Art is the operation of giving these principles concrete embodiment ; for beauty is the embodiment of truth. Thus they will go hand in hand in the ordering and shaping of human life.

We need a science and an art which will comprehend human nature in its essentiality and remodel human life from within outwards. These will adapt the externals of life—the wealth provided by industry, the use of the

wealth, and the manner of providing it—to the human personality in both body and mind. Let us consider how they will transform the elementary sorts of wealth with a view to man's needs as consumer.

Food must be provided by means of scientific knowledge of physiological requirements. This is needed because taste and appetite have been artificialised by custom. Science, by discovering the broad principles which should regulate eating and drinking, will, if the general manner of existence be healthy, allow the natural taste and appetite to assert themselves. There will then be no temptation to eat or drink too much or too little, nor to consume the various elements of diet in wrong proportions. The fresh flavours of natural products will rightly stimulate and guide the appetite in accordance with the needs of the body.

Houses must be built with strict reference to the life that is to go on inside them. Fresh air, light, warmth and coolness according to climate, economy of domestic labour, cleanliness, seclusion, space for movement, capacity for storing goods—these seem to be the chief requirements. And they may all be

realised together in a harmonious scheme æsthetically expressing the purpose of the whole.

Clothing must be adapted to the body. The usual dress will allow the greatest possible freedom of movement in arms and legs and all other parts, though flowing robes may be more appropriate for times of rest and for certain ceremonies. It will afford just such covering as is needed for warmth and decency and allow air to pass over the skin. It will not hide, but rather help to express, the real structure and proportions of the frame. It will be easily kept clean and fresh in colour. The general shape and line will be harmonious throughout. Decoration will be added to express happiness and dignity, especially for festive occasions.

As science and art combine to provide the physical requirements of man on physiological principles, so they will combine to provide the psychical requirements on psychological principles. Such forms of wealth as books, education, newspapers, the presentation of works of art, will be regulated so as to promote a healthy life and growth of the mind.

Will all this diminish the freedom of man ?  
Will this scientific and artistic control over

human existence spoil his few hours of enjoyment? In the first place, it will stop, not freedom, but license. A man is not less free, but more free, by being intelligent. He will get more real satisfaction out of his wealth if he uses it in a rational and æsthetic manner. And, in the second place, people will be allowed to please themselves how far they adopt the designs and plans given by the scientists and artists. There will not be strict compulsion to do so such as has made civilised human beings dress and house themselves according to conventional patterns. Indeed it would be well that each, so far as practicable, should modify the patterns to suit his own individuality. Nor again need we suppose that the designs and plans would be final. Instead of the frightful morbid restlessness of fashion, there will be equable change to suit changing humanity.

The rational and æsthetic ordering of consumption will help towards the realisation of the ideal expressed in the Sermon on the Mount, of eating and drinking and dressing without anxiety or trouble. The eager thought and talk about food and drink, the serious approbation and disapprobation of

viands and beverages, will be replaced by a wholesome and happy satisfaction of the body's needs. Instead of the trouble taken about clothes, the endless scheming and planning, the vexation at slight stains and rents—all so fundamentally unchristian—there will be a quiet delight in suitable and beautiful apparel. Because the essential human nature, by means of science and art, will have adapted the externals of life to itself, it will enjoy them without constantly focusing the attention on them. It will have an abiding half-conscious joy in them like the joy in good health. Eating and drinking, clothes, houses, all the little common actions of existence, will show forth the grace of a calm and strong and high-minded humanity.

We have considered how to reform the life of man as consumer. How are we to improve his life as producer? Now in one most important respect this reform of consumption will raise and ennoble production. If the wealth consumed is made real wealth and not illth, then the worker will produce wealth and not illth. He will be able to think that he is producing something of real value, not rubbish



and deleterious stuff. He will have the infinite satisfaction and stimulus of the consciousness that his labours are productive of good for mankind. He will gladly endure monotony and nervous strain and sundry unpleasantnesses and even worse ills as a self-sacrifice for humanity. If he did not do this work or do it so well, he will reflect, the community would have less real wealth, or else others would have to work more if the same amount is produced, and therefore mankind would advance more slowly. So he will regard himself as contributing in his daily occupation to the fulfilment of the great purpose for which we all live and hope. Thus the work of producing wealth will be sanctified as the exercise of the moral nature.

The reform of consumption will improve work in another way. The production of things adapted scientifically and artistically to human use will itself involve science and art. In building a house or making a garment men will exercise and develop their scientific and artistic understanding and skill. Trivial and artificial elegancies tend to corrupt, not only the user of them, but also the producer. But if the things that are made are really adapted.

to human life, employment upon them will afford scope for the higher human faculties. Even though the worker has merely to copy designs, nevertheless he is likely in doing so to appreciate their rationality and beauty, and thus to develop aright his own reason and æsthetic sense and understanding of life.

Thus the reform of consumption will automatically reform production. But with greatly increased powers of making wealth men can afford to organise production directly in the interests of human personality, even though this should reduce the output. First of all, danger to life and injury to health and contact with what is naturally horrible or disgusting should be eliminated as far as practicable. If in spite of inventions for abolishing these there is still a residuum of dangerous and unhealthy and unpleasant occupations, they must be shared throughout the whole able-bodied population. It is unjust and cruel to expect anyone to remain all his working years in any such occupation. In the second place, occupations can be changed from time to time, with a view to developing various sides of the personality. Each able-bodied and intelligent individual could

interchange physical work with mental work, work requiring hard exertion of the greater muscles with work requiring dexterity of hands and fingers, work which exercises the arms with work which exercises the legs, work out-of-doors with work indoors. It were well that each should specialise in at least one occupation requiring skill. But there is much work of many kinds that could be done well after a short period of practice, so that occupations could be taken in turn. Why should anyone be confined to a form of labour which develops only one small part of his nature ? “ Is not the life more than the food, and the body more than the raiment ? ” The supreme aim of human existence is the development of personalities according to the ideal. It is imperative that the production of wealth should be made to serve that aim far more effectively. And this could easily be achieved by means of some simple plan for varying occupations.

Thus are science and art to determine the nature of the wealth produced, the manner of producing it, and the way in which it is used, in accordance with the principles of humanity in evolution. The change from irrationality

and ugliness and drudgery to rationality and beauty and happy labour will come naturally as people think of it and wish for it. There are fetters of custom to be snapped, and this may demand some courage and self-sacrifice on the part of the pioneers of change. But when this is done civilisation may be expected to transform itself quite happily into something far more truly humane.

The opposition between work and production, on the one hand, and leisure and consumption, on the other, will become less pronounced. For some time at least it will probably be found convenient to pay for most of the routine work for the regular needs of a society ; while each will be free to spend the hours in which he is not working for pay in what ways he likes. But this work will, as has been described, be made more directly conducive to the well-being of those who engage in it. And numerous tasks of great social value will be voluntarily undertaken without remuneration in money. Thus either part of life will involve work, but either will also be a rest from the other. The boundaries will settle themselves naturally and may tend eventually to disappear.

So the higher faculties will at once rule and serve human life. And the gain will be mutual. As ordinary existence becomes more rational and beautiful, so will science and art acquire breadth and depth. They will no longer be debased and constricted by gratifying the vagrant desires of self-indulgence and giving pleasure to worldly souls in their hours of relaxation ; but ministering to human life in its fundamental simplicity and its heavenward strivings, they will grasp and express more and more of real truth and beauty.

Industry, trade, commerce, the use of the commodities and services provided by these—all have to take their place in the great scheme of developing humanity. Science and art have to bring this about. To this end they will comprehend human nature in its essentiality and in the tendencies of its evolution, and harmonise these other aspects and parts of human existence to the essential evolving human nature. Science and art will be agencies whereby life uses wealth. Thus the whole of human existence will become more rational, more beautiful, richer.



## CHAPTER V

### THE HIGHER MENTAL LIFE

The characteristic of human consciousness.—Its two main grades.—The three main branches of the higher mental life.—The historical development of science and art and public affairs, and the ideal of each.—The right of all human beings to participate in all three.—The limitation of human consciousness.—The hope of transcending it and acquiring a cosmic consciousness.

THE supreme aim of human life is to develop human life. Now the most valuable part of the life of man seems to be that which he has as a rational being. The distinctive quality of man as compared with the lower animals consists in the wider grasp of his consciousness on reality by means of the faculty of calling up ideas of objects at will, so that he can reason and plan about what is remote from his present perception.

We may call the ordinary rational consciousness of man the mental life. Now the main aspects of the mental life seem to be thought, will, emotion. Each of these carries with it the others, but sometimes one aspect and sometimes another is more prominent.

Intellect may predominate over character, or character over intellect, or strong emotion over both. The complete human life would be one in which all three aspects are highly and harmoniously developed.

The mental life of man can be divided into two main stages, which we may name the lower mental life and the higher mental life. There is no clear demarcation between these, but for practical purposes the distinction is important. It is that which constitutes most of the difference between what are called the educated and the uneducated, and it largely determines the dignity of occupations. The higher mental life depends upon a much greater use of ideas. It involves going farther afield from present perception. It is essentially an extension of that rationality which differentiates men from animals. The animal, normally at least, thinks only about what he perceives at the moment. Man thinks about what he has perceived and expresses his thought in language. In the lower mental life the power of thinking about what is not at the moment perceived is on the whole secondary to actual dealing with perceived objects.

In the higher mental life thinking (and therefore also willing and feeling) about what is not perceived is primary, and the actual perception of things secondary. Thus, the gardener in dealing with a plant in front of him remembers some rule which enables him to treat it properly. The botanist, on the contrary, by means of certain observations and experiments works out theories about plant-life in the abstract. The higher mental life may be described as the life which is primarily thinking and willing and feeling about objects which are not perceived, by means of a large use of the imagination.

This life manifests itself in three great branches, corresponding to the three aspects of the rational life—thought, emotion, will. The first we may call science, the thinking study of reality. By this is to be understood, not only the special departments of knowledge, concerned with the particular parts and aspects of reality, but all attempts to synthesise them philosophically. The second we may call art. Art includes apparently diverse conceptions—the creation and enjoyment of the beautiful, the emotional treatment and appreciation of reality. Under

the latter conception would fall the representation in tragedy of disaster and wickedness. How can what is evil ever be truly beautiful? But if the ultimate reality be good, if righteousness triumphs over wickedness, and joy over sorrow, then the art which portrays reality most truly will also reveal the essential beauty of things. For the third there is no satisfactory name to embrace it as a whole. It is the practical concomitant of science and art, that is, volition and action over a field considerably exceeding that of immediate perception. In its more elementary form it may be called public affairs, in its higher and more moral form it is social service.

These three—science, art, and social service—are essential to the highest life of man. They enter into all that is most sacred in his existence, into his love for kith and kin and his worship of his Maker. But they are extensions of ordinary functions common to all normal human beings. The observations that objects have weight and fall, that they interrupt light, that fire consumes wood, and water puts out fire, that bread nourishes, that human beings change from infancy to maturity and from maturity to age and at

last die, that insults enrage, and kindness invokes affection—these are the beginnings of mechanics, physics, chemistry, physiology, psychology. The emotions to which art appeals are to be found in embryo in common human experience—the passion of sex-love, the sorrow of bereavement, the joy in victory, religious adoration. The government of a state is a more extended form of the simplest housekeeping and management of children. The higher mental life consists of expansions of commonplace mental operations, by means of a more powerful imagination, which enables the mind to contemplate and relate objects that are not at the time perceptible. The astronomer in his study calculates the courses of the planets, the poet dreams of the loves and aspirations of other men in other lands, the statesman plans and carries out reforms affecting millions whom he does not know. It is the extension of the operations of the mind through ideas that makes the ordinary thoughts and feelings and actions of men evolve into the life in which the greatest glories of humanity are found, that which is deemed the intrinsically most valuable life of man. It is just the ordinary human



experience made more extensive, more constant, and also more delicate.

Here we may remind ourselves of the relation of material wealth to the development of the mind. Men want a certain abundance of and excellence in the things which are bought by money, because this conduces to the cultivation of the intrinsically most valuable part of the soul's life, and renders a man more capable of good service to his fellows. This constitutes the only justification of a standard of wealth above that required for a physical existence of full health and vigour. Seclusion, leisure, beauty in clothes and houses, food that nourishes the nerves, books and pictures, social intercourse and travel—all are valuable because they help to broaden and deepen and refine the personality, and so increase its power to take an active part in the higher life of mankind. Men excuse themselves for retaining a share considerably above the average wealth of the members of the community on the ground that their wealth is used for these objects, and would be less well used if they gave it away. This plea has in many cases a certain validity, though it is liable to abuse. It is hard to give up art and science and

philosophy, aye, and the power of guarding and rescuing tender lives and of guiding them in their upward strivings, for the sake of equality. But when superior wealth is used, not for mental development or social service, but for display and bodily luxury, then does its possessor become contemptible for his pride and sensuality. For he not only robs the poor of the sustenance that is due to them, but wastes it and turns it into evil.

The intellect is to be developed in science, the emotions in art, the will in public affairs and social service. But science and art and social service are themselves undergoing evolution. Can we divine at all to what ideal of completion they are tending?

Man has tried to understand the world in which he finds himself. He has roamed over the surface of the planet to learn its lands and seas, and gazed at the heavenly bodies to discover what they are. He has separated the various main forms and aspects of matter, so far as they are appreciable to his senses, and studied the behaviour of each. Thus has arisen a series of sciences—mechanics, physics, chemistry, physiology—leading from the

simpler to the more complex. Some of this scientific inquiry has been due to practical considerations, for instance, in the making of instruments for various uses and in the healing of the human body ; some has been prompted by the desire for knowledge. And then he has also tried to understand himself, the nature of reason and morality and psychical states, and the customs and institutions of peoples, and he wonders what happens to the soul after death. And he has also meditated upon the Supreme Power in the Universe, whether there be a God, and of what nature He is. And then comes the attempt to gather together all these branches of science into one system of knowledge and to see all being as a consistent whole.

A little consideration will show how man's knowledge is shaping itself. There are three prominent features of modern science. First, there is the conception of laws of nature and the gradual formulation of the different laws belonging to different kinds or modes of material existence—mechanical, physical, chemical, organic. What the forces of matter really are is unknown ; we cannot, by ordinary human faculties at least, understand what

makes an apple fall to the ground. But we have discovered that matter behaves in certain invariable ways, and also, to a large extent, what these ways are so far as they affect human sense-experience. Secondly, there is the conception of evolution or progressive elaboration and improvement of organism and life in the course of numerous generations, including the organism and life of man. Connecting this with the former, we get the idea of the evolution of humanity into greater and better life within a relatively stable world. While year follows year, and the sun warms, and water cools, and the earth, largely through human agency, brings forth fruit, mankind evolves from barbarism through modern civilisation, on and on into some wonderful super-humanity—at least, so we trust, taking a wide historical view of moral and intellectual progress. Thirdly, there is the intimate study of the human consciousness itself. This has the advantage over other branches of knowledge, since man experiences the actual forces which he is studying and therefore knows them, so to speak, from the inside. The mutual relations of the various factors of consciousness—sensation, cognition, volition, emotion—have

been subjected to careful analysis. There have been disclosed certain central functions of the soul, which claim to be self-determining, to control in conjunction with one another the rest of the consciousness, and developing themselves in accordance with the inherent ideal, to develop the whole of human life. These are, briefly, reason and goodness and love. In them the soul seems to experience and realise its very essence, and in virtue of them sets itself to carry on the evolution of humanity. And then there is religion and religious experience, which the soul believes to be intercourse with the Central Power of the Universe, enabling it to live and act and grow in the ideal manner. Science has thus been discovering various sides of the truth of humanity—its environment, its evolution, its inner nature. We are coming to comprehend humanity as consisting of souls evolving and organising their existence within a world affecting them in certain regular ways.

Art has to do with the emotional interests of man, with the experiences and ideas that call forth the deeper and intenser feelings. Poetry seems to be the form in which art



attains its fullest expression ; for by means of language it can deal with almost the whole field of human experience, at the same time stimulating the emotions by rhythm and various qualities of sound in the words. When music is added and poetry becomes song, the appeal to the emotions is more powerful and direct, while the thought is frequently somewhat overborne. In sculpture and painting, sights and scenes of emotional interest are presented directly. Architecture is primarily utilitarian, but has considerable artistic value as expressing the ideas with which the structure is connected, for example, religious adoration expressed by the lofty arches of a cathedral. What are these emotional interests to which art in various forms gives expression ? Among the primitive subjects of art are love of the sexes, the joy of victory, the lamentations at defeat, national might and glory, the life and doings of supernatural beings. Sometimes a melancholy train of reflection appears, and earthly existence is said to be sorrowful and brief, and existence after death to be unsubstantial. The delight in sad songs seems to show that, even at an early stage of human development,

the soul is dimly aware of a better life beyond the loss and woe.

As civilisation progresses, the subject-matter of art becomes deeper and wider and more complex. Moral issues are more dealt with and become intertwined with the primitive joys and sorrows. The soul definitely rebels against the suggestion that after death there is only a shadowy existence, and gives utterance to a firm hope for a life in which its longings shall be fulfilled. There comes a deeper religion in which the soul looks for the completion of its life in God. All these find expression in poetry and music and painting. It is evident then that art is the voice of the soul in its fundamental longings and strivings and joys and griefs. At bottom, it is life that the soul wants—wider, deeper, richer, fairer, higher life. Humanity consists of growing souls ; and art is the emotional expression of souls in their growth. Marriage is an elementary mode of expression of human life ; hence the songs of sentimental passion. Union with the Divine is an essential part of the soul's evolution ; hence hymns of adoration of God. We may think of the whole of

humanity as a single soul, that, as it grows, sees that the things which in earlier days it craved for and rejoiced in were but stages in its expanding life or aspects of good which it understands more adequately now. It has groped after and clutched at shreds and shadows of a great and beautiful life, and now perceives that they were but shreds and shadows. It is acquiring a wider and deeper vision of the glory that awaits it. It responds to the vision with a larger and stronger yearning. In the history of art we trace the utterances of the soul of humanity in those longings and strivings by which it has grown and is growing.

There are two species of art that are of modern growth. One is the painting and description of scenery. In the splendours and vastnesses, the freedom and purity, the mysteries and solemnities, of the visible world about him man has a foretaste of the life that he craves and seems to feel it enveloping him. The other is wordless music. This appeals directly to the emotions and allows the mind to apply them to its own ideas, which may be yet too vague to be put into words. These two forms of art seem to

indicate that humanity is now reaching after a new kind of life transcending its ordinary existence. Similarly, much modern poetry is full of a vague passionateness, as if the soul were gathering itself up for a great effort to clutch at something unearthly that was now within its reach. More recently another artistic interest has manifested itself, namely, in the struggle against the injustices and cruelties of society and in the realisation of human brotherhood. The soul is depicted as rebelling against the false happiness which depends on another's degradation and as finding a joyous expression in service of mankind and the growth of fellowship and friendship throughout the race. These two movements in art, the mystical and the social, seem likely to coalesce in the intuition that in human service and human fellowship the soul will gain the life which is more than human. Art, gathering into itself the passion and beauty and agony of the past and transmuting it all into something more wonderful and thrilling and soul-satisfying, will express the evolution of humanity, through the co-operation of souls in wisdom and love, into greater and greater glory.

The practical part of the higher mental life, indicated above by the terms, public affairs and social service, is likewise undergoing evolution. As far back as history extends there were kings, who led their subjects into battle and kept order among them. Religion demanded priests, to perform the requisite sacrifices and tell the others what the deities wanted them to do. With facilities for travel and transport, merchants came into being, to conduct exchange of goods between peoples. These primitive functions have evolved into the multifarious activities of the government of nations, of religious and philanthropic and educational institutions, and of direction of industry and commerce.

What has been the recent tendency of development in public affairs? In every department there has come liberty. The law allows men to order their existences as they like—to work and eat and dress and dwell and speak and amuse themselves in almost any way they may choose—provided they do not injure others. Ministers of religion cannot now compel men to worship or profess any belief, and are generally ready to recognise that religion practised from dread of



punishment either from God or from man is worth comparatively little. Monopolies of trade and manufacture and restrictions on labour have been abolished, and men have the right to trade and work, subject to certain regulations in the interests of fair-dealing and safety to life, when and how it suits them. The result of all this emancipation has been a large amount of disorder and laxity. But a most remarkable and important new development of human activity is taking place. One of the great outstanding facts of the modern world is what is known as social service. In old times there were various forms of doing good. But social service, though it has grown out of the old-fashioned philanthropy, is distinguished from it by being more constructive and systematic. It aims, not so much at the relief of distress, but rather at assisting growth in health and intelligence and morality. It is concerned with the various branches and aspects of human life, and seeks to promote a harmonious development of all of them with a view to an ever-expanding and progressing mankind. It depends very little upon force, but works through

instruction and persuasion and sympathetic influence.

There is evidently taking shape a vast organisation of activities for the promotion of the progress of the race. Most of these will be in the form of personal influence according to social schemes. Government and industry will be adjusted, on a broad survey, to the carrying out of the great purpose. The task of the minister of religion will be to unite all this work for mankind with prayer to God. Thus that branch of human activity which appeared first as public affairs grows into a vast system of the work of many workers for the improvement of the different sides of human life. Parents have to be instructed and encouraged and given the means to bring up healthy and moral children. The youthful have to be strengthened to resist temptation and to devote their energies to worthy objects. Facilities in higher education have to be increased for the whole community. A fair measure of wealth has to be secured to all, and rational ways of using it inculcated. All this work will be based upon scientific knowledge of human nature, but will be carried

out with love and enthusiasm. Thus the three branches of the higher mental life grow into a perfect unity. In the light of science, with the emotions kindled by art, in practical effort, humanity sets itself to carry forward its own evolution.

The higher mental life is for all human beings, so far as they are capable of it, since it is essential to the full human stature. All are to be given the opportunity of this complete science and art and public activity. How is this to be? Certainly considerable leisure is needed that all may develop their personalities so as to think and feel and will humanity as a whole. And not only leisure, but also work, must be made to serve the development in each of the higher mental life.

Each in his special place in the world, with his special function and outlook, can enter into the complete science and art and public activity. It will be the most natural order of growth if each begins by contemplating what he sees around him and his own life and work, and proceeds to understand them in relation to something larger, which

includes them. And as he learns more, he will feel more, and also do more. It is indeed essential that his knowledge and emotional response to what he knows should bear fruit in deeds, that, in fact, his science and art should be publicly productive. According to the democratic theory all must participate in government, and if all govern, all must understand and care about public affairs. But though the actual continuous direction of the state or municipality must rest in the hands of a small proportion of the population, the life of the mind is so multifarious that there is plenty of responsibility to be apportioned. In a society that is keenly alive to the great human interests there will be found abundant work for each to do in promoting the higher mental life of the whole. Each may make some contribution to the thought of his own circle, each may assist in some detail to stimulate the artistic sense of those about him, each may become in some particular an agent for the care of his fellow-men for one another. Thus will each from his individuality think and feel and will the supreme and all-inclusive vital reality. And in religion the whole of the higher mental

life so developed will be in living union with the Supreme Life of the Universe.

According to Professor Bergson, the human mind is incapable by its very constitution of knowing the inner vitality of things. The intellect—such is the theory—sees things externally, as lifeless shapes, lacking real coherence, with no unity of parts other than that of juxtaposition. Both spatially and temporally man sees contiguity, but not connection. There is, however, another faculty, intuition, by which things could be understood essentially, as active forces unifying and producing.

But it is not only the nature of the intellect itself, but the medium through which the mind has contact with things, that precludes more intimate knowledge of them. For the mind knows through the senses, chiefly through sight. And sight gives it coloured shapes which move and change. Though the mind discovers the laws of their moving and changing, yet it is at a loss to guess at the causes and methods. We cannot see gravity pulling the falling stone, nor chemical affinity uniting carbon and oxygen in the



flame. Therefore we do not know what gravity is, nor chemical affinity, nor even what a stone is, or carbon, or oxygen, or any other material thing.

Yet though we have not been able to know matter, we have been able to study the human mind. Since we ourselves think and feel and will, we understand, to some extent at least, what thought and emotion and volition are. By means of introspection we can learn about ourselves, and then, by the use of analogy and through careful observation and consideration, may understand other minds. And so, though the simplest material process is hidden from us, we can comprehend humanity as a society of minds—humanity in its ordinary existence, in its struggles and gradual growth, in its efforts towards the ideal.

But this philosopher holds out a hope that man may at last acquire the intuition by which he will understand the reality that is all about him. We allow ourselves a few moments of speculation. In the creative evolution of the world one stage leads up to and prepares for another. So perhaps does the higher mental life lead up to and prepare for the intuition by which man will know the real being of

things. The expansion of the intellect whereby it is able to grasp and co-ordinate and synthesise a vast quantity of facts may be the growth of the framework through which the intuition of external reality will work. Thus there is no essential opposition between intellect and intuition, but the former is rather the skeleton, and the latter the living tissue, of the organ of knowledge. Intellect is being developed by application both to sense-experience and to the conscious life of man. Intuition is being quickened by application to the latter, in which there is moving and working reality. When the mind has been thus developed, some day it will break through the barrier that has surrounded it and will know the life of the Universe, the life which pulsates in all things, making the grass to grow, the fire to burn, and the rain to fall. Human souls have been for a while isolated from the rest of being and placed so as to develop under the stimulus of sense-experience. In this solitude they evolve into personalities, and as such at last, in the full dignity of individuality, shall be united again to the whole whence they sprang, not to be overwhelmed and absorbed, but in freedom

to interact with the living forces of the Universe.

Thus in developing the higher mental life we are preparing ourselves for the spiritual life. Already in mystical flashes we have glimpses of what lies beyond and around. The veil of sense seems in moments of exaltation to be wearing thin, and the light of Heaven to shine through. As we strive to comprehend humanity—to think and feel and will as active members of the great company of human souls in their evolution—we are aware, though as yet dimly and in casual moments, of the great life, the great truth and beauty and goodness of the Universe. That inclusive, spiritual, cosmic life is to be ours. But there are no short-cuts to perfection. We must, to attain it, enter ever more widely and deeply into the life and problems of mankind, with the full exercise of all our mental powers, at the same time seeking through religion the help of the Supreme Spirit. Thus the life of science and art and social service is a preparation for the life eternal.

## CHAPTER VI

### LIBERTY

Negative and positive liberty. — Liberty in union. — The ethics of interference. — National liberty. — Industrial tyranny. — Ecclesiastical tyranny. — The tyranny of convention. — Liberty and social solidarity. — The value for liberty of solitude in Nature.

IN its most elementary form liberty is the condition of not being unwillingly subjected to direct physical interference by other human beings. This interference may be effected either by superior strength or by means of fraud. The value of this liberty consists in the fact that it checks extreme selfishness—the selfishness, namely, which consists in a person using others against their will to gratify his selfish desires. When the law of a state secures to its members this amount of liberty it accomplishes two great goods : first, it puts a check upon the growth of wickedness ; secondly, it provides more scope for the development of personalities.

The proper liberty of civilised man must include immunity from all those indirect and

non-physical forms of oppression which the complexities of civilisation have made possible. The speculator who corners supplies of food and the employer who drives workmen through fear of destitution to accept low wages do, in fact, compel and injure their fellow-citizens. There are multifarious forms of fraud ; for instance, false prospectuses of joint-stock companies, misleading advertisements, adulterated wares. The slander that damages a man's position, or career, or reputation with his neighbours, infringes his rightful liberty. So also does the ridicule which deters him from some quite honourable and legitimate but unconventional enterprise or mode of living.

All this is an individualistic or negative liberty ; as it were, the determination of areas within which each individual may move, the size of each area being limited by the others. But human beings are essentially social and derive much of what is valuable for their lives from the societies to which they belong. It is not only empty space which a man needs, but food and clothes and shelter, the affection and care of others, comradeship, education, books, the productions of art, travel, recreation. Liberty must mean, not only freedom from



interference from one's fellows, but freedom to the use of all those elements of a good life which one's fellows provide. That any man or body of men should directly or indirectly prevent others from having their fair share of the wealth, both material and mental, which society produces, must be accounted a form of tyranny. The full human liberty is the liberty of social beings developing their personalities in the rich life of human society.

In the higher levels of human life liberty is not only compatible with, but essential to, strong influence and close association. When one person convinces another of some truth, the former makes the latter share his belief, and yet the latter is entirely free, inasmuch as he assents in virtue of his own independent reason. Men are more firmly bound together by a common purpose which each has freely adopted, than by any external authority. A genius is able to direct and mould human life because he appeals to what is fundamental and noblest in free humanity. The truest and purest love is that which flourishes in the freedom of personality, being the love which is stronger than death.

It is a question how far a person's liberty ought to be checked in the interests either of society as a whole, or of those who stand in close relation to him, or of himself individually. There is no unconditional right to be free. Liberty must be accounted a means to welfare and be bestowed or withheld according to its effect in the particular case. A state may rightly forbid waste of the national resources or obstruction to the development of the national wealth or the introduction of any disease or pest. Unwholesome influences, in the form of literature or pictures or entertainments, especially when they affect the young, should be vigorously put down. Even when a person's evil conduct immediately concerns only himself, it may be the duty of others to control it both for his own good and for the good of the race. Most would agree that some check ought to be put upon the young, whether by their parents or by some public authority, to prevent them forming bad habits, since they are not yet in a position to take a calm view of the consequences of their actions. In the case of older people, distinction must be made between practices which are just sheer vice, and experiments in living

which, though apparently dangerous, are undertaken from professedly decent motives. It would be well to stop the former in any way practicable. Where friendly help and warning have failed, the expressed dislike of neighbours may be effective in cases with which the law of the land cannot conveniently deal. Genuine experiments, provided they immediately affect only the man's person, it were well, as a rule, not to oppose. Even freakish practices that are not particularly harmful—extravagances in dress and household decoration and manners—it is perhaps best to let alone, that the afflicted person may grow out of them naturally and get to something better.

With belief and speech it is generally inexpedient to interfere. Repression of opinions conflicting with the accepted religion was in former times absolutely necessary on the premise that wrong belief resulted in the irreparable loss of everlasting happiness. No torture could justifiably be left untried if it increased by the most infinitesimal degree the chances of salvation. But the more mature intelligence of mankind has rejected this theology as insane. Honest doubt and inquiry and change of opinion are likely to

promote the soul's growth. Religious unbelief is commonly a phase of the transition from a lower to a higher creed, and the world owes much to its independent thinkers. Argument is the right weapon against false theories. Still it may be wise to prohibit the dissemination of some kinds of strange views among immature minds.

Some mention must be made of the liberty of nations. In the early ages of history we find one nation enslaving another. After a period of subjection the conquered people sometimes attempted to throw off the yoke. As civilisation advances, this form of slavery becomes obnoxious to the conscience of mankind in general. When slavery is no longer regarded as legitimate, a superior nation may yet usurp the government of an inferior that is liable to internal dissensions, partly for commercial objects, partly also for the humane purposes of preventing slaughter and cruelty. And then there are various forms of protectorate by which one state claims to have control over another. But between civilised and peaceable and democratic nations there can be no question of one controlling the other ;



there must be equal liberty for each. The problem is what is to be the union between them. Nations have in the history of the world shown themselves real organisms, concrete and distinctive manifestations of human life in its various main elements and aspects. Their individuality must therefore be respected. But we may look for a federation of states. They should combine to form one world-society, each being represented in an international council for the direction of cosmopolitan affairs, while they maintain their independence in all lawful matters as to the life within their own borders.

What is called personal liberty has been won in the abolition of slavery and serfdom. Liberty of religion and thought and speech has been very largely established. In what directions is liberty likely to increase? What are the present movements for making humanity even more free?

The necessity of working for a large part of the day at uncongenial tasks in return for a small wage constitutes a virtual slavery. The worker is as much driven to his work by the conditions of the labour-market, as the slaves



of old by the whips of the slave-owner ; the work may be as unpleasant and occupy as much time and energy as did theirs ; his wages may give him as little enjoyment of the good things of the world as fell to their lot. On the whole, doubtless, the modern wage-earners have more real liberty than serfs and slaves used to have, but the difference is mainly one of degree. On the other hand, in most civilised countries they have obtained two important rights, by means of which they are winning and are likely to go on winning more and more liberty—namely, the right to combine in trade-unions and the right to elect representatives to a state-assembly with large powers of legislation. But the full emancipation of manual workers will be accomplished through a deeper realisation of the principle of human brotherhood and a wider application of science and art to the production and use of wealth.

In the religious realm also there is a striving after further liberty. The right to think freely has been for the most part won. But the more important right to think freely and at the same time to take part in the main

streams of the religious life of mankind has not yet been won. For most of the greater Christian bodies are associated with an immobile theology, dependent largely on ancient opinions about the world and man that are hardly tenable in the light of science. It is true that religion must be based upon some creed, but it must be a creed that will commend itself to thinking people and stand the test of all possible rational inquiry. In the ideal of free religion the beliefs by which men worship God and serve one another will be confirmed by fearless free thought.

There is another department of life in which human beings have suffered servitude, and in which we look for a revolt and liberation. It is strange that they have believed themselves free and have been quick to resent small encroachments on their acknowledged rights of speech and use of money, while they have been, almost unconsciously, labouring under a system of tyranny that has cramped and distorted human life. This tyranny may be indicated by the words, custom and convention.

Grown-up men and women, except certain of the poorer classes, are not normally allowed

to walk about without hats, ladies may not go about in towns without gloves, gentlemen are forbidden to appear without a coat, and all this even though there may be no imaginable objection, either hygienic or æsthetic ; and yet others lack the money to buy sufficient clothing for health or decency. They are not allowed outside their homes to carry in their hands household or gardening implements or any things that suggest manual labour, unless they are concealed by some covering ; and yet many of their fellow-citizens spend a large part of their existence in drudgery and dirty occupations. They are not allowed to run or leap for exercise as they feel inclined in public gardens or other open spaces ; and yet some of them are encouraged to engage in athletic contests which occasion strain and injury. These and other like rules are especially strict and exacting in towns, above all in the main streets, but most of them apply to some extent to the country as well.

Things have come to a strange pass when a man can preach atheism or anarchism or the abolition of the family with less interference from his fellows, than he would meet with if he adopted some picturesque costume of his

own devising, or sang and ran and leapt as the mood prompted him. It indicates a distorted sense of liberty, that men should congratulate themselves on their free civilisation, or, on the other hand, lament as a recrudescence of tyranny the growing tendency of the government to limit private enterprise in trade, and yet ignore their continual and ubiquitous servitude to conventional public opinion. It is not now the physical force of the law that most restrains the free expression of personality ; it is rather the pervasive sense of respectable propriety, terrorising with the apprehension of contempt and ridicule.

The object of these rules is the maintenance of a certain appearance of dignity and orderliness and superiority. They are rooted in the sense of class distinctions. Members of the upper classes must not demean themselves by actions in public view that suggest lowly labour, they must dress in the mode that denotes gentility, they must move and behave with calmness and seriousness. On the other hand, as the right to rise in society has been established, members of the lower classes are not forbidden to imitate the upper classes in these respects, though indeed the standard in

dress is put too high for the lower classes to attain to it.

It is a terrible tyranny, this class dignity. Professedly intelligent and moral and free human beings are compelled to maintain a constant attitude of superiority to manual workers, to present an appearance of physical indolence and incapacity, to announce themselves members of a herd without individuality, to proclaim pride and selfishness, and all this by demeanour and dress which make a mockery of human reason and beauty. And it all costs wealth and time and energy, which might be spent on individual development or social service. And others are hindered from certain valuable forms of social intercourse because they cannot afford to live up to the artificial standard required. Surely it is time that civilised nations threw off this galling and degrading yoke. Men have spilt their blood to put an end to slavery and political oppression. Freedom of thought and speech has been won by the martyrdom of brave thinkers. Where are the heroes ready to do battle for the right of men to live the fresh and beautiful and brotherly life to which they are called ?



There is one department of life, however, in which a high standard of appearance and demeanour seems desirable—namely, where ideas are symbolised. Public ceremonies should be marked by great reverence and earnestness. Dress that has a special significance should be fine and untarnished. While we condone or even commend shabbiness in the clothes in which men and women go about their daily business or meet their friends, we should demand that the official attire of state representatives, academical dress, the robes in which the minister conducts worship, should be of delicate texture and without tear or stain or crease. And since all are to participate in ceremonies, all will be expected from time to time to array themselves in ceremonial dress. By being less stiffly dignified and expensively decorated in our common existence, we shall have great reserves of seriousness, and be able to afford more beautiful raiment for the gatherings in which we express and declare the great purposes and ideals of humanity.

These are three of the more prominent respects in which we may look for an advance

in liberty in the near future—the emancipation of wage-earners from industrial servitude, freedom of thought in religion, deliverance from the bondage of convention.

But we may look beyond to the complete liberty of the complete humanity. As men become more social they will be at once more bound to one another and more free in their mutual relations. For the members of the community will have individually in themselves the principles of the life of the community. They will know and feel and will the growing humanity embodied in the society or societies of which they form part. Each in his particular place, with his particular work to do, will contribute freely towards the common life. When the need arises they will offer themselves freely to endure losses and hardships for the general good. And they will freely participate in the wealth and life of the society and of mankind at large.

And yet, if the connection of the individual with the society were alone emphasised, there might seem to be something lacking. It is true that at present, in the face of the overwhelming forces of evil daily claiming

innumerable victims, it may appear a duty to care for nothing else but the salvation of one's fellows. But we must have liberty sometimes from the cares and obligations of our social life, liberty to disport ourselves and wander hither and thither, liberty to gather at our ease some of the treasures of the non-human world about us. We need leisure and solitude and space that we may think and dream and pray, so establishing and developing our liberty as rational beings and children of God. These things are necessary for those who would devote themselves in absolute self-consecration to the service of mankind. So did the prophets of old depart from the haunts of men to seek inspiration. So did Jesus retire once into the wilderness and from time to time sought loneliness under the expanse of Heaven, gathering strength to meet the urgent needs of humanity.

The freedom of the soul, emancipated from evil desires and from servitude to men and from the bondage of custom, will be reflected in the freedom of the body. Free roaming by land and sea, limbs bared to sunshine and wind and rain, eating and

resting in the forest or beneath the open sky—all this carries a wonderful symbolism. It signifies a free soul in a free body, in communion with Nature and with God. The children of God are at home in the world of God. It is by them that the ideal liberty will be realised in the close relations of human intercourse.

And yet even so we are not quite free. The soul is restricted by the flesh. The conditions of mortal existence hamper it in its strivings after perfection. But there is the liberty of the spiritual life growing more and more till it shall become the perfect liberty of the perfect Kingdom of God.

## CHAPTER VII

### BROTHERHOOD

The example of the family. — Class distinctions. — Their diminution. — The present inequality of opportunity, due to differences in wealth. — The evils caused by this. — The need for equality of opportunity and for a higher standard of wealth and leisure and education for all. — The need for humility in the social organism. — The possibility and value of an equal standard of material wealth. — The division and reduction of bodily labour. — Refinement and courtesy. — Brotherhood based on the sense of a common destiny. — The problem of races.

ACCORDING to the teaching of Jesus, human beings are, or at least may become, children of God, and therefore brethren of one another. In other words, they should feel and act towards each other as children in a home.

The metaphor points towards, without adequately representing, the ideal relation between human beings. As the children grow up they leave the home and go forth on divergent paths with different interests. Thus the family is a society which tends to become dissociated. The ideal of human society is a close and lasting fellowship.

However, the family does afford some indication of what human brotherhood should be. Each serves according to his power and is served according to his need. For the



elder contribute in money or work to the general wealth and well-being, and the infants are tended and fed, though at the time they contribute nothing. Secondly, there is affection and intimacy between the various members, in spite of inequalities. Much devotion may exist between an elder child of twenty years, with considerable powers of mind, and a younger child of four years, who is just learning to observe the things about him and to express himself intelligibly.

Human brotherhood has been hindered by the existence of social classes—that is, not so much classes of individuals, as classes of families. In former times they were much more strongly marked and kept separate. Members of inferior classes were expected to show deference to members of a superior in both demeanour and speech. Close association between members of different classes, in the form of companionship and ordinary hospitality, was generally taboo. Inter-marriage between them was very strongly discouraged. They had widely-different standards in dress and houses. The members of the upper classes were ashamed to earn

their livelihood in occupations characteristic of the classes below them, or even openly to do acts suggestive of manual labour. They claimed to have a superior refinement of mind and behaviour and manner.

The existence of a superior hereditary class has doubtless served useful functions. It provided men of intelligence to govern and direct the various activities of the community, political, commercial, military, religious. And it made possible the continuous development of literature and art and science and philosophy. Since all this requires more material wealth than does an existence of merely physical health and strength, and since in former times material wealth had not been greatly increased by means of machinery, it is probable that wealth and leisure sufficient for any considerable mental culture could have been possessed only by a small minority. Thus a specially educated class, carefully segregated from the rest, may have been to the advantage of human welfare and progress. On the other hand, in proportion as the amount of wealth at the disposal of the community enables it to give opportunity for children of the whole population to show

their intelligence, so may the wall isolating the upper class or classes be broken down. Gifted children of the lower classes may be specially educated for positions of authority, which they will hold alongside of members of aristocratic families.

Owing to democratic ideas, the spread of education, the opportunities to make money afforded by the development of industry and commerce, and the attention given to the social teaching of the Christian Gospel, class distinctions have been considerably mitigated and blurred. The topmost class, the titled aristocracy, has become less marked off from the so-called professional class—that is, the class of those who make their living in the higher professions, law, medicine, the ministry in the Established Church, the higher branches of learning, official service of the state. The younger sons of the aristocracy adopt with more readiness than formerly these and other vocations. And the men who rise into leading positions in the professions are in general held in greater honour than the aristocracy. At the same time, many of those who direct manufacture or commerce have their children educated for these professions and claim

equality of rank with the descendants of the aristocracy. And men who have attained great distinction in the service of the state, in science or art, in manufacture or commerce, may be awarded peerages. Some of those who commence with small businesses in trade succeed in becoming manufacturers or merchants on a large scale. Enterprising men among the skilled wage-earners may start businesses of their own. The children of unskilled labourers may become skilled artisans. There is no dividing gulf anywhere in the social scale, and it is possible for capable and fortunate individuals to pass up a long way in the course of a lifetime, while men of weak character may sink.

Caste has been mitigated in another way—namely, by the growth of a more brotherly attitude and demeanour of members of different status towards one another. In casual meetings they converse without marked condescension or deference. They are more free in the interchange of opinions. They are more ready to assist each other in little difficulties. They may even symbolise their mutual good-will by shaking hands. The richer and more educated display much the



same courtesy towards the poorer and less educated as they do towards one another, and expect the same in return. All this is very largely due to Christianity, which in both humbling and exalting men cuts across other classifications, and calls all into a union of mutual service and friendship.

And then, thirdly, the worth of a man is judged now more by his ability and present station than by his lineage. Children of manual workers who manifest exceptional talent are encouraged and assisted to rise into the higher professions. Though some self-made men may betray their origin by a certain awkwardness of manner, their children are likely to grow up gentlefolk and to be treated as such by most of their neighbours.

In the communities of Europeans that have more recently established themselves in other lands, there is still less distinction of classes. Men of aristocratic descent may without shame engage in agriculture in Canada or Australia. In those and other newly-settled lands men can more easily rise from manual occupations to responsible positions in the state. Little account is made of birth or lineage.

Thus civilisation seems to tend towards



the breaking-down of the caste-system and a greater realisation of human brotherhood. But there is still a very serious defect. In the matter of justice, or of opportunity for each to make the best of his powers in the life of the community, much is lacking.

There are still upper-class occupations and lower-class occupations. For the former there is needed a special education involving considerable expense. Men with upper-class occupations are commonly very averse to letting their children permanently adopt one of the lower-class occupations. Hence they are wont to make considerable efforts to get the money needed to give their children this education. On the other hand, those engaged in lower-class occupations have not usually the money for this purpose. And their children therefore have little opportunity of entering an upper-class occupation, unless they display outstanding ability, when they will probably receive assistance from the state or some institution. The children of the richer members of the community, unless exceptionally stupid or unbalanced, can enter those professions which demand a more highly-developed mind and bring with them more

honour and pay. The children of the poorer, unless exceptionally clever and talented, cannot do so. In this way the possession of money very largely determines which children will take the higher and more responsible positions.

This is bad for several reasons. First, the choice of persons to do the directive work and to supply the ideas by which men are to live is very much circumscribed. Men of great intellectual capacity will probably push their way to the front anyhow. But an enormous amount of talent is unutilised, and men of mediocre ability attain positions of high responsibility simply because they have been born of parents who could afford to have them educated.

Secondly, shame at the thought of allowing their children to adopt lower-class occupations drives parents with moderate upper-class incomes to acquiesce in the terrible underpayment of manual workers, in order that they may have the money to start their children in upper-class occupations. Men who might be moved to act a little more humanely if merely their own comfort were concerned, succumb to the temptation when their children's career depends upon their

getting money. For this reason the manufacturer cruelly sweats those who work for him, the landowner draws rents while the labourers on his estate cannot give their children the proper amount and quality of food, the shareholder prefers that the dividends should be increased instead of the wages of the company's employees. All these iniquities are perpetrated in order to educate children for positions for which they are not naturally fitted, in obedience to the convention which forbids parents of the upper class to let their children grow up as members of the lower class.

Thirdly, that the higher positions should be filled mainly by the children of those who have had money to pay for the requisite training is flagrantly unjust, and fosters pride and contempt. Let us imagine the case of two young men from neighbouring families. The father of one sends him to be a student at the University. The father of the other sends him to be a servant at the University. Simply the fact that the first was born in a comparatively rich family and the second in a comparatively poor family has resulted in the first having the second to wait on him while he is being educated for a more lucrative

and respected occupation. It may even be that the second has more innate ability than the first. But the first, having received an expensive education, goes out into the world to be henceforth a clergyman or state official or magistrate or employer of labour, while the other remains a servant, still perhaps a servant to young men when he himself has grown old. What brotherhood can there be here? Since it is just money, and not intellect or character, that has made the difference, how can there be that trust and affection and intimacy between the two which man should give to man? Can it be wondered at if a sense of injustice should rankle in the youth who becomes a servant? And how indeed can the more fortunate, if he realises the fact, care to look the man who waits on him sincerely in the face?

The injustice of class distinction is acutely emphasised in the instance mentioned. But it exists also in the general manner of the apportionment of occupations among the rising generation. It does not consist in the fact that many of those who adopt lower-class occupations are capable of something better. Nor is it solely or even mainly that the

apportionment is not according to merit. The chief indignity arises from the attitude of the richer parents towards the lower-class occupations. In the efforts and sacrifices they make and the intense anxiety they display to prevent their children from adopting any of the lower-class occupations, by their evident treatment of the matter as one of vital importance, they imply a profound contempt for the poorer classes of workers. The shame they would feel at one of their own children becoming a manual labourer is the measure of their sense of superiority to manual labourers. Be their own child ever so unfitted for intellectual work or for a position of responsibility, they will not consent to his engaging in work for which he is fitted. And that means that they look upon those who do the lower kinds of work as belonging to a different race, with whom it were a degradation to associate intimately. So long as the most respected positions in the community are purchasable by money, and the upper class is too proud to let its children take lower-class occupations when they are best fitted for them, so long will there be envy and bitterness and mistrust and rebellion.



Religion, morality, philosophy, art, and the joy of life, must all suffer, until we have set ourselves to eradicate this deeply-rooted injustice in our social order.

We must then boldly face the problem of caste. We shall be hindered and hampered in our programme of reform, if we do not consider dispassionately what is to be done with these traditional degrees in civilised society. When we say that we desire brotherhood, we mean mutual service, generosity, trust, intimacy, enthusiasm in common causes. But without justice, the justice of letting each work and develop in the common life as he is able, there can be no deep and lasting brotherhood.

The problem is, briefly, this: there is a variety of work to be done for mankind, some of which demands highly-developed mental faculties, those qualities indeed which constitute the distinctive glory of man. There are considerable differences among men in the capacity for development of their mental faculties and therefore in fitness for directing and governing and for intellectual work generally. High degrees of this capacity are

to some extent hereditary, but are not invariably passed on from parents to children, and appear frequently in the children of manual workers. It costs a considerable sum of money to develop it, so as to prepare the child for the higher kinds of work. How are children who have this capacity to be found and selected, and how is the money to be obtained for their education? And how, in spite of the differences between one human being and another, are all to be linked together in the bond of a strong and ardent brotherhood?

Two reforms must proceed together : first, the opportunity of preparing for the higher professions must be irrespective of position and wealth ; secondly, the great mass of the people must be given such wealth and leisure and education as will enable them to develop their personalities similarly to those who occupy the higher professions. And that these reforms may proceed happily there is need for the brotherly mind and temper. Men must be content to take lower positions, or to see their children take lower positions, if there are others more fitted to be placed in the higher positions. They must desire

to serve the community to the best of their powers, to participate in the common life, and to feel their union with one another, knowing that by such living in and for the community they will themselves best develop their own personalities and receive in time the honour due unto them. In order to realise the ideal of brotherhood, this teaching of Jesus should be laid to heart: "When thou art bidden of any man to a marriage feast, sit not down in the chief seat; lest haply a more honourable man than thou be bidden of him, and he that bade thee and him shall come and say to thee, Give this man place; and then thou shalt begin with shame to take the lowest place. But when thou art bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher: then shalt thou have glory in the presence of all that sit at meat with thee."

The need is, not to make men equal, but to abolish artificial inequalities and to give to all opportunity for fuller development. Hitherto the family has caused cleavages in society, in that the children of men in high stations refused to adopt lowly occupations,

even though they were best suited to these. In the future the family will unite those who work chiefly with their minds with those who work chiefly with their bodies, by the fact that in the same household there will frequently be found one or more of either. Lineage will count for what it is worth, because ability whencesoever derived will be recognised and utilised. We may expect classes, but they will be classes of individuals founded on real differences; co-ordinate to one another rather than subordinate; bound together into one social whole by the help of the family.

But there will be a broad basis of equality and union for all the members of the community, however disparate. It seems that high mental development and activity require better material conditions—in food and shelter and opportunity for movement—than do bodily strength and work. And yet the standard of material wealth might be the same for all classes of workers. For the greatest mental power has not usually gone along with luxury. Most of the great souls of the world's history have been content with a physical existence which rich men

would deem frugal and plain. The standard of living which has proved suitable to the greatest might probably, without much difficulty, be made accessible to all, even to the least. Therefore all might on the material side of their existence be on an equality. There would be a great advantage in this. The very fact that the lowliest could give hospitality to the highest without difficulty or shame would strengthen the bonds of brotherhood.

Times of freedom from manual occupation are certainly needed for mental growth and labour. But there are reasons why even those who perform the governing functions of the community should participate in the manual work. At any rate in their youthful years they should do so. It is contrary to nature to educate the mind independently of the body. Manual operations stimulate the development of the mind and thus prepare the way for intellectual life. Some of the manual labour of the community therefore might well be done by those who are being trained for mental occupations. Another reason for this is that it would afford them insight into the lives of others. It will also help to give a feeling of union



between the classes of workers. Indeed a period of common service in certain forms of labour needed by the community might be required of all able-bodied citizens. And even in later years the man with an intellectual occupation might find refreshment and quicken his sense of union with his fellows by participation in some form of manual labour. If for several years of their youth all citizens produced manually and were also educated intellectually, several advantages might be combined: abundance of material wealth, the high mental development of all, the cementing of brotherhood through long association in labour and education, the selection of persons for the functions of government when their capacities had definitely disclosed themselves, the best preparation for these functions through varied training and participation in different aspects of the life of the community.

In one department particularly reduction of manual labour would help the realisation of the ideal of brotherhood. The indignity involved in one human being finding himself, simply owing to the poverty of his parents, a servant to another in the latter's education

for some high post, has already been mentioned. But would there not always be some offence to brotherhood in one man waiting on another, even though their mutual position had been determined with a strict view to their comparative abilities? The one selected for special education would hardly like his friend or his brother to become a domestic servant to him, and therefore not his fellow-man either, if he really feels brotherly towards him. The human race needs to have its domestic toil and care very much reduced, partly by means of some wonderful labour-saving machinery, such as has multiplied man's power of production in various fields of industry, partly also by the simplification of the conventional requirements in the more elaborate households. Then will each be able, normally at least, to dispense with the service of others in his own domestic existence.

Those who are not chosen for any of the more definite positions of authority may yet find ample scope for self-development and service. How this may be has been indicated in the chapter on the higher mental life. Certain kinds of genius at least flourish and bring forth fruit in an existence largely

occupied with humble labour. The recognition of this fact will help to do away with the pride and disappointment that may arise in the assignment of the various positions and spheres. In the inequalities that appear we do not discern essential inequalities between the immortal souls. Now one and now another seems to lead in the march to Heaven. In the words of Jesus, "There are first which shall be last, and there are last which shall be first."

The existence of a favoured class, with a certain standard of wealth and leisure, guarding itself from intermixture with the rest of the population, has been defended on the ground that it exercises a refining and civilising influence. Its members, according to this theory, are specialists and authorities in manners, scattered about among the general population to uplift them. They hold a precious heritage in trust for the whole people, which it is their duty to pass on uncontaminated from generation to generation. The children of other classes may be educated to rival them in mental ability and may naturally be their equals in morality. But education in schools cannot give that refinement of mind and demeanour which is obtained

through breeding and through association with gentlefolk from the days of infancy.

However this may be, we may expect a higher gentility to spring out of the new brotherhood. It will be higher because this brotherhood involves a greater unselfishness and a more extensive contact with human life. This gentility will consist of an active refinement and a sincere courtesy—a refinement that goes forth to war with everything in the world which degrades and brutalises, and a courtesy that expresses fellowship in a common experience and destiny. Perhaps some things which before were considered rough and mean will shine with homely grace ; and other things, costly delicacies and elegances, will be abhorred as meretricious decorations of a vain and selfish life. Nothing that is genuinely human will be deemed common or unclean ; nothing that separates a man from the mass of humanity will be counted a superiority. Not by exclusiveness and shutting ourselves out from the rudenesses and roughnesses of honest human existence, but by entering into them and participating in them, shall we attain the highest nobility.



The abolition of caste and the establishment of brotherhood will be effected by gradual changes. Though the ideal seems impracticable at present, yet there is much to be done to bring nearer its realisation. More wealth and leisure for the poorer classes, less luxury and convention for the richer, better agencies for the education of all classes in the intervals of work, a larger supply of the means for training gifted children for the higher professions, greater willingness in the members of the richer classes to adopt manual occupations, occasional participation in manual labour of individuals of all classes, the diminution of domestic work, the spread of the custom of doing some domestic work along with other occupations, more freedom and friendliness in intercourse between individuals of different classes, co-operation among them in various forms of social service—all these help towards the realisation of brotherhood.

But fundamental in it is the idea of a great destiny for humanity, to which all must contribute and in which all will share. How meagre and restless and joyless appear the lives of many who have health and comfort ! What a wealth of interest and happiness will



be ours when we greet each other as fellow-members in the great company of evolving humanity !

There appears one peculiar obstacle to the fulfilment of the brotherhood of man—namely, the fact of the racial differences. What are to be the relations between the light-skinned and the dark-skinned, between Aryan and Semitic and Mongolian and Negro ? Can they live side by side and associate with one another on terms of equality and friendship ? The most acute part of the difficulty consists in the objection to intermarriage between the various stocks. There are many who would regard an infiltration of Oriental or African blood into a European stock as a defilement. Such would grant that individuals among the darker races may be intellectually and morally superior to many Europeans, and they would not perhaps disapprove of friendship and intimacy between a few from either side. But they would deem intermarriage a disaster and consider the offspring as suffering from a physical taint. And they would deprecate the commingling of fair and dark populations, because of the interbreeding that

commonly results. Under this view a widespread association between the different races of the earth is impracticable. And so a check is put upon the growth of a world-wide brotherhood.

At the root of the problem is the question : Out of what race or races is the ideal spiritual humanity to be evolved ? Out of all the main races ? Or out of some ? Or out of one only ? If so, out of which ? And may it be evolved, without any great additional difficulty, out of stocks produced by mixtures of diverse races ? Biologists regard certain organic forms as final ; they may be improved, but not changed into new or different forms. None of the common species of birds, for instance, is likely to evolve into a mammal. May it be, similarly, that certain of the races of mankind, or certain mixtures of them, are not capable, or not without special difficulty, of evolving into the heavenly humanity of our hopes ? Certainly we may believe that the souls in all the different bodily forms are destined to be members of the heavenly humanity. The question is whether all these races and the stocks produced by interbreeding among them can be evolved through

physical reproduction so as to provide bodies for the ever-growing souls of mankind.

If some races or some mixtures of races are thus blind-alleys in the evolution of the spiritual humanity, then, somehow or other, they will cease to be. Perhaps they are severally serviceable up to different points in evolution, and will come to an end as souls outgrow the use of them. It may be significant that already certain primitive races have died out or are dying out in the presence of the European. On this theory it is intelligible that the higher races should be anxious to guard their purity. It is conceivable that cross-breeds between widely-diverse stocks should be especially unfavourable to the right evolution of souls. Thus there would appear to be good ground for preventing the indiscriminate intermingling of races. But if this hypothesis be true, will it fall to mankind deliberately to bring to an end any of the lower races or undesirable cross-breeds? If, for instance, mixtures of Europeans and Africans are to be abhorred, must we therefore prevent these mixtures from reproducing their hybrid nature?

It would seem that we need to know more

of the mind of the Creator, before we can attack this problem with any assurance. We do not know how the spiritual humanity will develop out of the existing races. And yet we may be confident that mankind will not be denied the knowledge necessary for it to do its part in directing its own evolution. We look for a revelation to tell us.

But, whatever be the place of the different races in the Divine scheme of evolution, the principles of brotherhood may yet regulate their mutual relations. It may be advisable to check the mingling of populations, in order to prevent interbreeding that appears to have bad results. But the nations of the earth have much to learn from one another. The fair-skinned and the dark-skinned, the Occidental and the Oriental, even the civilised and the savage, may co-operate in the development of the art of living. And between individuals in the different branches there may be true fellowship in love and hope. In the consciousness of a common Divine origin and a common Divine destiny, the brotherhood of all human souls that live on this globe will be established and flourish more and more.

## CHAPTER VIII

### PARENTHOOD

The discontinuity of human existence.—Physical and mental heredity.—The two theories of the aim of human life, and their union.—The selection of parents.—The function and the limitations of eugenics.—The maladjustment of family income and needs.—The work of parenthood hampered by poverty.—The results.—The waste of material wealth.—The parental function of the community.—Ways of performing it.—Leisure necessary for the best parenthood.—The rights of children.—Qualifications for parenthood.—Home life the training for social life.—The moral influence of parents.

THE human race cannot be regarded exactly as a developing organism. For the double fact of death and birth renders it discontinuous. It is for ever ceasing to exist and coming into being. Death and birth are always going on, effecting the constant replacement of the actual substance of the race. The general movement of life is composed of a multitude of relatively small and short movements, alongside of one another, but derived each from preceding movements and affecting one another. Since an individual movement is started by the agency of two already existing movements, the whole movement consists of interlaced successions of movements.



In all our idealism we must take account of this discontinuity and succession. Ideals are realised in individuals. It is individuals who become more religious, more moral, wiser, stronger, more beautiful. And yet individuals come to an end, and their place is taken by new individuals who have to grow up from babyhood and develop from the start all the qualities which we desiderate. Somehow the qualities must be made to leap the gaps and increase from generation to generation.

This discontinuity—the division of life by death and birth—seems to hinder progress. For the growth of man is ever being brought to a close and made to start afresh. On the other hand, the constant renewal of life helps to prevent stereotyping. The human beings that are in existence at any particular time are able to mark and profit by the failures and successes of those that have lived before them. The experiences of the past serve as object-lessons in the art of living.

Two kinds of heredity must be distinguished, the physical and the mental. By the former is to be understood the transmission of qualities by parent to offspring before birth ; by the latter the transmission that takes place after

birth through the normal influence of mind on mind. The exercise and development of a power or faculty in the parents appears to have very little effect upon the offspring through physical heredity, in the way of tending to a similar development of the same power or faculty. If the father or mother acquires strength of limb or intellectual ability or moral nobility, the children are not on that account born with any marked tendency to be stronger or wiser or nobler. On the other hand, the parents are likely in virtue of the acquisition of these qualities to influence their children after birth—that is, through mental heredity. That which is passed from parents to children through the male and female cells which unite in conception is the congenital nature of the parents. That which is passed from parents to children in the home, by means of example, instruction, authority, advice, exhortation, kindness, sympathy, is the character of the parents, as congenital nature and environment and events and personal efforts have made it.

So it is chiefly through mental heredity that progress will be handed on. In the course of time there may grow up truer understanding of the world, higher moral standards, nobler

ideals of living, along with more humane and orderly social institutions. The human race will thus have an increasing inheritance of goodness and wisdom.

But the limitation to this conception of progress springs to light. The influences making for improved use of capacity are passed on, but this does not affect the capacity itself. Unless something can be done to enlarge the capacity, there is a barrier ahead. When the influences that work through mental heredity are perfected, mankind will be developed up to the limit of its capacity, and there will be no more progress.

In order to surmount this difficulty, it is suggested that mankind must itself carry on consciously and deliberately the process that has hitherto worked mechanically in evolution. Instead of natural selection we must have human selection. In the light of the laws governing change of organic species a systematic endeavour must be made to breed human beings of progressively greater and finer brain and nervous organisation. So will arise a race capable of greater and finer human life. This is the aim of eugenics.

According to eugenics we must select to be

parents of the greatest number of children those who show the greatest capacity for such qualities as we esteem, while we forbid parentage to weaklings and perverts. The law of heredity must be carefully studied, so that we may know which individuals are to mate with which. And we must try to discover how far sexual attraction promotes the eugenically most desirable unions. By such methods, it is claimed, there will be evolved a race of ever greater capacity for realising our ideals. Corresponding to the increasing mental inheritance of knowledge and high principles and religious zeal and art and human fellowship, there will be the increasing physical inheritance of strength and vitality and fineness of perception.

But it is well first to consider the limitations of eugenics. There seems to be a certain contradiction in the fact that greater capacity for life is, from the standpoint of eugenics, the one all-inclusive aim of human endeavour, and that utilisation of this capacity, except in so far as it secures the right methods of breeding, must be regarded as a matter of indifference or even waste of energy. Never, apparently, can mankind pause and say :

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We have developed the capacity for goodness and wisdom ; let us develop the goodness and wisdom themselves. It is ever greater potentiality that mankind wants, and yet a potentiality that it cannot stay to actualise.

The goal of human existence has presented itself in two main forms. One is the other-worldly and individualistic. Happiness will be found in a state of being which souls reach through death. A lifetime in the visible world is an individual's period of preparation for unending life in an unseen world. Pure and right living and the true faith in God are alone needed. All else—such as sufficiency of material goods, health, intellect, friendship, beauty—are really of no account ; and the desire for even the normal constituents of earthly happiness is apt to distract from the one aim.

The logical issue of this theory of human existence would be a combination of religious exercises, asceticism, and missionary enterprise. Apart from worship and self-discipline, the only object of lawful endeavour would be to persuade others of the truth and to help them to live accordingly. Attempts to ameliorate the human lot in any respect,



except in so far as they could be deemed to prepare souls for the next world, would be to waste energy and to blind men to the one thing needful. We cannot wonder then at the indifference and hostility to social reform of religiously-minded people in the past. But the theory is plainly inadequate to the reality; for it ignores the evolution and progress which history makes manifest.

The other way of aiming at perfection is the mundane and social. The evil that afflicts mankind must be exterminated, and the good must be increased. Civilisation must be improved, and a better race evolved. All human effort is to be concentrated on producing an ever greater and nobler humanity. There is the satisfaction of thinking that our labours will bear fruit after we are dead, even perhaps in increasing measure into an indefinite future.

But this way of visualising the attainment of the ideal is, taken alone, obviously deficient. What of the individual souls who pass away? And what satisfactory goal lies ahead of all this progress?

It is only through combining these two theories and methods of the evolution of man

that justice is done to either. Let us boldly grasp the truth that the future of the race is the future of the individual. Death does not separate one from the other. The soul has to evolve, since it will live again in an evolved mankind. Mankind has to evolve, since it will comprise the evolved soul.

The whole of the self-evolution of humanity may be divided into three parts : the evolution of individual souls ; the evolution of systems of ideas and purposes, which live from generation to generation ; the evolution of the physical nature of the race. It is with the last that eugenics has to do. As souls grow they demand change and improvement in their physical instruments. Eugenics is the art of assisting the evolution of the heritage of physical nature to correspond with the evolution of souls.

One obvious and urgent task is the suppression of imbecile and degenerate stocks. This may be called negative eugenics. Somehow or other, the feeble-minded, the insane, the freaks, must be prevented from propagating. Also all infections likely to cause degeneration must be rigorously

stamped out. This is demanded in the interest of the coming generations.

Whatever compulsion may be necessary to prevent the mentally deficient from reproducing their kind, positive eugenics must be voluntarily undertaken by the individuals themselves. Science may be able to lay down certain guiding rules for producing strong and noble children. But perhaps the most important requirement at present in this matter is that persons with good physique and strong vitality, belonging to the highest branches of the human race, should in general regard it as their duty to marry and have comparatively numerous children, and that the society of which they are members should secure that there be sufficient means for rearing them in full health and vigour.

At the same time, improvement of the race by such methods does not promise anything but a slow physical evolution for the great mass of mankind—slow, at least, relatively to the psychic evolution for which we hope. The human race has taken æons to grow to its present condition. Even with rigorous sterilisation and selection, it seems that it will by this means alone accomplish

its physical evolution so slowly as greatly to retard the growth of the spiritual humanity.

But surely matter will not be permitted to delay for ages the growth of souls incarnate in it. To suppose so would be an offence against our belief in God and the supremacy of spirit. A great soul appears to be able in a measure to transform and refine its body, developing a nervous organisation more suited to its life. It does not seem an extravagant speculation to imagine that the collective psychic life of the race will cause a collective physical evolution. Species have taken shape mysteriously, through successions of variations that appear like the working-out of plans or the unfolding of hidden forms. What may not the immense spiritual force of a redeemed humanity be able to effect? The aspirations of humanity after a greater life will promote the evolution of bodies suitable to that greater life. The function of eugenics is to clear the way and give the right conditions for the coming physical evolution.

So much for the selection of persons to become parents with a view to the evolution of the race. The means for the work of

parenthood must be provided. In this the community must co-operate with individual parents.

The poverty in which children have been brought up in European countries may well be accounted the most tremendous of all the inhumanities inherent in modern civilisation. Of all forms of work that of parenthood has been the most outrageously starved, and of all human beings the children, in their innocence and helplessness, have been the most heavily crushed.

In the class of manual workers an unmarried man, or a married couple without children, if both work for wages, can usually earn enough for comparative comfort. But if there are children, it is more difficult for the wife to earn money, as she has to care for them, while there is need of more money, as there are more to be fed and clothed and sheltered. Children both create an additional demand and cut off the additional supply. Thus in most homes in the poorer classes the mother is faced with the alternatives : either her children are underfed and poorly clad and unhealthily housed ; or, if she goes out to work, they are nourished on ill-cooked



food, and are dirty and live in a dirty home, and are liable to various dangers and evil influences, and lack the care and affection needed to humanise them. It is true that she might give them into another's care while she is away working ; but this would commonly cost nearly as much as she would earn.

In Great Britain it was computed that about the year 1900 for urban life 21s. 8d. a week was the minimum necessary to secure physical efficiency for a family consisting of father and mother and three children.<sup>1</sup> This sum included no allowance for medical attendance, or amusements, or insurance, or savings. The cost of food for the man was reckoned to be 3s. 3d., for the woman 2s. 9d., and 2s. 3d. on an average for each child. The diet for the adults was austere. A child was supposed to eat on an average less than half the quantity assigned to an adult, but to need a more expensive quality of food, a diet, namely, consisting largely of milk. If 21s. 8d. was the minimum for father and mother and three children, how terrible must have been the case of families comprising five or six children with a weekly income not

<sup>1</sup> Vide *Poverty, A Study of Town Life*, by Seebohm Rowntree.

exceeding a pound ! And what if there were other expenses, such as for childbirth, or illness, or insurance, and if there were any loss or waste ? The man was usually found to receive 3s. or 3s. 6d. worth of food, while the mother and children had to be content each on an average with as much as could be purchased for about 1s. a week or even less. The mind recoils in pain and horror from the thought of it all. And yet families with as many as six young children in which the father earned no more than a pound a week were no rarity in urban life at the time. Indeed it was calculated that the majority of families among the manual workers passed through a period in which the children received considerably less than their due amount of food. And the lack of food was accompanied by unhealthy dwellings, in which the air at night became close and fetid, sparse and filthy clothes, and lack of wholesome recreation and other civilising influences.

The crime done to childhood has resulted in a huge mortality of infants and children ; in multitudes of social invalids, such as tramps, loafers, imbeciles ; in lack of self-control, uncleanness, improvidence, among those whose parents were too tired and weak and

busy to give them proper care ; in stupidity and dullness and lack of enterprise in the majority of those who have been born of poor parents.

That the income should be most when there is need of least, and least when there is need of most, is strange indeed. That this irrational arrangement should bear most hardly on child-life and produce all these evils, is terrible indeed. What indolence and stupidity and callousness must there be to allow this iniquity to continue !

The waste of material wealth is enormous. Money is so spent as to cause a misdirection of human labour and strength. When the population of the United Kingdom was 45,000,000, it was computed that about £160,000,000 were spent every year on alcoholic drink, and that sexual vice cost the nation nearly as much, while at least £200,000,000 might be put down to the extremer forms of luxury of other kinds. Why cannot the money be utilised in rearing a noble race ?

There is needed a conscience in the matter, a burning shame and indignation on this

misspending of power and wealth, while child-life is stunted and starved. Luxury and waste should be regarded as a veritable robbery and murder of innocents, and a way should be shown by which the wealth could be applied for their benefit. Also a war of extermination must be waged against the moral and physical corruptions engendered by vice and luxury, which destroy the happiness of the home and poison the sacred springs of life.

The community must undertake the responsibility of assisting the parents in nurturing and rearing the children. The social principle must be applied to parenthood. The parents will be individually responsible for their own children, but the community will help them to fulfil their responsibility. It will aim at producing more efficient parents, with a stronger sense of duty, with more zeal and idealism, more knowledge, more ability, with better opportunities and wider scope, and more material wealth at their disposal. Thus social and individual parenthood will grow together.

How is the community to accomplish all this? In the first place, it would be easy to conceive some scheme by which men and

women, before they became parents, would pay into a national fund and afterwards receive out of it a regular allowance for each child up to a certain age. The money available for distribution would be augmented by contributions from others who could afford it. Strong social pressure would be exercised to make them pay their surplus income into the fund instead of spending it wastefully. In this way many millions of pounds could be diverted from luxury and vice to the welfare of the children.

But not all the money would be given to the parents to spend. The community can provide certain things, such as houses and education and playgrounds, far more economically than individuals, particularly individuals living in a competitive and unsocial civilisation. It is not pampering for the children that is contemplated, but healthy environment and safety and freedom and varied experience and contact with clean and beautiful things, such as is purchased for the children of the upper classes at great expense. The community must provide all these for all its little ones. Garden cities, kindergartens, playgrounds with careful supervision, free



medical advice and aid, schools with moderate-sized classes, fields and woods and streams within the reach of every home—these are among the elementary necessities for the growth of a vigorous, pure, natural, sane, intelligent, warm-hearted, beautiful and beauty-loving humanity.

To perform the housework efficiently and at the same time to rear a number of children properly has seemed to preclude active participation in the doings of the outside world. Mothers, being unable to purchase assistance in their homes, have grieved at being cut off from learning and art and travel and games and social service. All the multifarious activities and interests which they enjoyed and hoped to extend are checked and pushed aside by the continuous requirements of house and children. But we must arrange that this does not take place. Domestic labour must be reduced, and public homes established where the children can be left under competent care for a few hours or a few days or even a few weeks. All mothers must be granted the leisure and freedom to pursue other interests and undertake other work and to take occasional holidays, such as the

majority of those with servants have enjoyed. Men and women will be better parents for being much more than parents. They will be able to instruct and guide and uplift their children all the more because they are many-sided human beings with manifold points of contact with the world about them.

Thus, through the whole community realising its parental responsibility and enabling and encouraging the individual parents to fulfil theirs, will children come by their rights. These rights are good and abundant food, airy and roomy homes, decent and comfortable clothes, competent guardianship, medical supervision, education with close personal attention to each, wide country spaces with the delights of Nature, occasional journeys, parents whose love is widened and deepened by wisdom and idealism. All these are to be secured through the community co-operating with the fathers and mothers for the rearing of the children.

It is important that all parents and prospective parents should account it a solemn duty to be properly equipped for their work. Freedom from all physical taint, good health

and physique, strength to earn a sufficient livelihood and to fulfil the manifold obligations of the home, knowledge of hygiene and the care of babies, acquaintance with the principles of mental and moral training, zeal to rear human beings to take a noble part in the life of the world—these are the necessary qualifications for the profession of parenthood.

The home is fitted to be the training-ground of character. There the young may grow in a true sociality. For in a good home are to be found the essentials of the moral life—the service of others, the subordination of individual to social welfare, reverence, forbearance, humility, mutual trust, truthfulness, affection—indeed, all the elements of human love. Individuality has free play, and personality is valued and cherished, while each lives in close intercourse and co-operation with all the others. Thus the child who grows up a good member of a home is being prepared for human fellowship in a wider environment. It is the duty of parents to foster the ideal morality in the home.

But they must also help their children towards a true outlook on the world and stimulate them to high purposes and enthusiasms. They will endeavour to make

them feel something of the wonder of existence, of the hope of mankind, of the call to work and enterprise in great causes. Instead of urging their children to get on in the world, they will urge them to get the world on.

As there are differences in physical inheritance, so are there differences in mental inheritance. It is natural that children should view the world first through the eyes of their father and mother, and from them derive their early beliefs and religion. As they grow older and have wider dealings with the world and come under the influence of other personalities, they will develop their own minds more independently. But in after-years they will recognise certain ideas deeply ingrained in their souls as having been learnt, half-unconsciously perhaps, in their home long ago—ideas by which they live and work.

## CHAPTER IX

### EDUCATION

Education defined.—The utilitarian and the humane aspects.—The consummation of education.—Interest of pupil to be aroused.—Social method of teaching and discipline.—Physical training to precede mental.—Education and productive work to go on together.—Education in childhood, in adolescence, in later years.—Education to give understanding of human life. ✱

A LIVING being learns to deal with its environment through interaction with it and at the same time develops its nature. In the transition from infancy through childhood into maturity a human being has normally to respond to an increasing variety of persons and circumstances and thereby acquires numerous powers of body and mind. By living he naturally gets the capacity for greater and better living.

Education is this same process of preparation for life, started and controlled deliberately. Instead of the child being allowed to adapt himself to his environment in a haphazard manner, he is made by a teacher to perform those actions by means of which he can deal with certain objects



most effectively with a view to certain results. Both in learning a trade and in learning a language the pupil is made to perform those actions, whether of hands or of mouth, by means of which the ends in view will be obtained, material wealth or intelligibility, as the case may be, and to repeat them until they become perfect and habitual. Education may be defined as the intentional formation of abilities. Being intentional it is also systematic, and therefore gives the desired mastery over the environment and capacity for greater life much more rapidly and satisfactorily than ordinary experience can.

Abilities fall naturally under two headings. There are abilities to perform certain connected series of actions, such as cooking, playing on a musical instrument, speaking a language. And there are the general powers of body and mind, such as physical strength and agility, perception, memory, reason, courage, affection. The two sorts of abilities merge into one another and are acquired together. But it is needful to distinguish to some extent between that part of education which consists in learning to do certain useful things for the sake of the external results, and that part

which consists in the development of the personality with a view directly to a larger and finer life. Both are necessary. We must learn to live in a particular society and to deal with matter in accordance with the laws of its behaviour, and we must also seek to have all the essential human qualities in proper measure.

Education is preparation for life. The best education is that which best fits a person for the best life, that is, participation in the self-evolution of humanity. In elaborating schemes of education this end must be held in view: so to train children that they may make the best use of their lives in helping forward human progress. They must be taught to converse with their fellows both in voice and in writing, and to understand printed speech, they must be trained to work in the production of wealth, they must be brought up as moral beings, they must be instructed in all the needful knowledge of civilised existence, they must be educated to desire and to know truth and beauty; but they must also be made conscious of the meaning and purpose of human life and be stirred to inquire more deeply into its meaning and to serve more effectively its purpose.

The ideal education will have certain general characteristics. First, it will aim at stimulating as much as possible the pupil's interest, so that he may learn willingly and eagerly. In fact, it will be self-education under guidance. In order to produce this zeal the natural tendencies of human growth must be observed, independent constructive work must be encouraged, and the object of the education, namely, to prepare for useful and noble human living, must be clearly presented.

Secondly, since the life for which it prepares is social, the education must itself be social. Too much appeal has been made to the selfish instincts of pride and ambition. There should be as much co-operation as is practicable, members of a class being encouraged to assist one another in their studies. In manual accomplishments it would usually be easy to get all to work together at common tasks. If a hearty interest were aroused in the objects of education, discipline might be maintained largely by the common will of class or school. <sup>1</sup>

<sup>1</sup> *Vide* Dr. H. B. Gray, *Public Schools and the Empire*, p. 358: "It is my profound conviction, after the study of the psychological and physiological characteristics of more than three thousand pupils, that not only should the system

Thirdly, physical education should in general precede mental education. Much waste of human capacity has been caused by forcing children into intellectual studies prematurely. They may appear stupid and dull, when they would be clever and eager in an occupation which demanded manual skill and observation with the senses. The mind is at first most readily stimulated by means of action upon visible objects. There are several reasons for teaching all children manual occupations : it would be in accordance with the natural growth of the mind ; it would lighten the production of material wealth by making all engage in manual work, at any rate in their youth ; it would assist to strengthen the bond between all citizens of whatever occupation. \*

of competition on the part of preparatory-school boys for scholarships at Public Schools be swept away, root and branch (this from a biological standpoint goes without saying), but that even the sometimes milder practice of competition in class which permeates the whole of our Public School system is altogether wrong physiologically, and, moreover, is founded on an entirely non-ethical principle."

<sup>1</sup> Vide F. H. Matthews, *The Principles of Intellectual Education*, p. 58 :—" Plenty of instances can be quoted to show that judicious manual training will call to life powers otherwise dormant : after careful training in this direction children have been known to return to school work with a new and real zest and effect, so that they have been able to hold their own with others with whom they could not compete before."

Fourthly, education and productive work must go on together. The former must continue beyond youth into the later years of the lifetime; the latter must begin in early childhood. The personality is to be developed more and more, with a view to ever greater life both in the present lifetime and beyond. Therefore education must go on continually, and time must be found even in strenuous existences for calm study of the issues of human life and the wonders of the Universe. On the other hand, the child is able and often eager to make some practical application of his education. Is there not sometimes a restlessness and dissatisfaction in the highly-educated young man and woman on account of the long wait before they are allowed to begin to do things, to take an active part in the business of the community, to help the world forward a little? Productive work should stand to education as the exercise to the rule. Some amount of productive work from the early years of childhood onward—perhaps at first assistance in the house or the garden, later the practice of some handicraft, elementary teaching, simple forms of social service—would probably



help the education, besides adding to the world's wealth. It would gradually be increased, as the youth becomes trained to more and more difficult forms of work, till at last work preponderates over education. Thus would education keep in closer touch with the realities of human existence, and work would be carried on with more science and idealism.

In early childhood the nature should be trained and developed with a view to the great purposes of maturity, though the understanding of these purposes is not to be expected for several years. The disposition of sociality is to be fostered in the child by means of mutual service in the home, that the grown man and woman may be devoted servants of the commonweal and live in true brotherliness with their fellows. Curiosity and imagination and delight in flowers are among the most precious elements of the child-nature ; they must be stimulated and fostered so that they may grow into scientific inquiry and poetry and art. Education must be directed towards calling forth a bright, eager, lively, affectionate childhood, since that is the natural precursor to a mature life, rich in all the essential human

qualities. Religion may commence almost as soon as the intelligence and moral sense have awakened. Some idea of the Universal Creator and Father and of His providence over men, the sense of responsibility to Him for conduct, an acquaintance with historical revelation, the habit of prayer, some rudimentary answers to the enigmas of this world—these are not beyond the reach of little children.

As children grow up they must be equipped more definitely for full membership in human society. Some handicraft should be taught them, whereby they may earn their livelihood. They should be instructed in the laws of health and made to feel their duty to the community of growing up healthy. When adolescence comes the responsibility of parenthood should be impressed on them; they must be told of the necessity of chastity, of the income needed to rear children and the use to be made of it, of the obligation of men and women of good physique to become parents.

Adolescence is pre-eminently the age of humanitarian enthusiasms and poetical reveries. Education must utilise these and direct the attention of the young to some of the manifold aspects of human progress and some

of the wonders and beauties around them. The youths growing up to manhood and womanhood will be made aware of the great needs and potentialities of the present condition of mankind, and be stirred to devote their powers to help to abolish evil and establish good. And opportunities will be presented to them for carrying theories and aspirations into practice in various forms of social service. And they will be initiated into the literature and art which throw light on the mysteries of existence and express man's agony and yearning and hope. Along with all this will come naturally the birth in the soul of a deeper faith and a stronger self-consecration to the Divine will.

For intellectual training the study of some definite and circumscribed subject is of great value. The mind is liable to be strained and bewildered by the attempt to learn a number of different things together. Nor is there any need to acquire much information during youth, since one who has intellectual power is likely to get any particular information when he wants it. Instead of the striving after a superficial acquaintance with the whole range of learning, some one subject—a period

of history, an epoch of literature, a branch of science—should be studied deeply and comprehensively. By this means are cultivated memory, reason, the habit of logical arrangement, the faculty of grasping a number of facts as a system of inter-related parts, literary expression, intellectual assiduity.

When interest in various aspects of reality has been aroused and the habit of study has been formed, there will be a natural eagerness to continue the education. And henceforth there will be less dependence on teachers for stimulus and guidance.

Manual occupations will naturally be accompanied by study of the related branches of science. Experience of life will help towards appreciation of literature and art. The desire to know may become a permanent passion and prompt to the taking up of one subject after another, so long as the brain remains clear and strong. Some subjects will be chosen for their bearings upon practical affairs, others because they entice the thoughts away into distant regions of marvel. The obligations of citizenship will urge to a wider and deeper investigation into the conditions of human existence and the problems and

difficulties of the age. And out of this education will grow a philosophy, giving a perception of the individual's task and path in the world as an organ of the universal purpose.

In what chiefly has education been lacking? Is it not that it has failed to make men understand human life? It has aimed at giving information, at training the intellect, at eliciting appreciation of noble literature, at refining thoughts and manners, at disciplining the character. But education has hardly ever aimed at producing understanding of and interest in actual present humanity, with all its problems and difficulties and strivings and potentialities. What is the value of material wealth? What bearing have riches and poverty on the inner personal life? What is the use of science and art, and how may they be made more widely accessible? How are we to attack the evils which we find about us, the diseases and vices rampant in modern civilisation? By what principles ought we to live so as to make the best use of our powers? On such vital issues education has been in the main silent.

Even the most intelligent and brilliant



youths have been brought up to accept the world much as it is ; to look upon the present conditions and customs and institutions of the society in which they were born as part of the natural order of existence, like the land and the sea. The highest education has led to abstruse discussions concerning the ultimate essences of things—of mind and matter, of the one and the many, of the good and the bad, of freewill and necessity. But the concrete reality of human existence, with its earning and spending, its pleasures and cares, its desires and satisfactions and distresses—human existence, for ever changing, but almost blindly and without heed—this has lain outside the scope of education. And yet should not education provide the eyes with which mankind may behold itself and henceforth change with clear sight and rational intent ?

It needs but little intelligence to be capable of some reflection upon and interest in the evident and commonplace facts of the world. On the other hand, the study of human life will tax to the uttermost the finest intellects. Therefore humanity is fitted to be the one subject of education for all normal minds, not too difficult for the smaller, nor too easy for the greater.

## CHAPTER X

### SEX

The origin and evolution of sex.—The evolution of sex in mankind.—Sexual differences.—The expressions of sex in civilised mankind.—The turning-point in the evolution of sex.—The ideals of the woman's movement.—The care of life.—The higher womanliness.—The corruption of womanhood.—The redemption of womanhood.—The wider development of women.—The hindrances to be overcome.—The mutual approximation of the sexes.—Equality.—Modesty.—Love in marriage.—The higher synthesis of male and female qualities.—The disappearance of sex in immortality.

IN the lowest grade of unicellular organisms reproduction takes place by simple fission, one cell splitting into two. In the next grade new cells spring from one formed by the union of two similar cells. A little higher in the scale of organic existence, of the two uniting cells one is comparatively large and round and inert, and the other is small, flagellate in shape, and capable of rapid movement. The smaller pushes its way into the larger and is absorbed by it; and then new cells separate off from the combined mass. This is sex in its origin. The smaller cell is the male; the larger cell is the female.

When we pass to multicellular organisms,

we find male and female cells, but at first no strict division into male and female individuals. Male and female cells grow close together in the same individual, as we see in flowers. Self-fertilisation, that is, the fertilisation of a female cell by a male cell belonging to the same individual organism, occurs not infrequently, though it is less common than fertilisation by a cell from another individual. Parthenogenesis, that is, the development of female cells into new individuals without union with male cells, is also observed; though this leads to sterilisation if continued for several generations. In certain species the same individual may change its sex in the course of its existence.

When definitely male and female individuals appear, the male seems to be an excrescence that has split away from the main stock. At first it is relatively minute, sometimes even parasitic on the female, and has practically the sole function of fertilising the ovum of the female. Higher up, as in many of the insect types, the male has become a little less tiny and helpless, and has begun to give some assistance to the female in her labours. And so on, as we pass upwards,

we find the male gradually gaining in size and strength, until he comes to equal and eventually to surpass the female, to which originally he was a functional appendage.

In mankind the evolution of the sexes has proceeded further. In primitive races the men fought and hunted, while the women performed the greater part of the ordinary labour of the community. Agriculture, building, the various handicrafts, were for the most part carried on by women. But a great change has come about with civilisation. As the battle and the chase occupied less and less of men's time and energies, they took to themselves other forms of labour, especially the more arduous. Their primitive existence of violent and adventurous effort alternating with lengthy periods of rest has been in the main superseded by one of steady and regular labour from day to day. On the other side, largely owing to the growth of big urban populations in cold climates, the immediate application of wealth to the needs of the individual has become more elaborate, and in consequence the domestic labour of woman has increased. Also maternity makes greater claims, both in



actual child-bearing, as is indicated by the larger pelvis in women of civilised races, and in the fact that children have to be brought up to be members of civilised society. Thus women have come to perform a smaller proportion of the work of the world, other than the domestic. Formerly it was man who was the specialist ; now it is woman.

The differences in body and in mind are in accordance with this delimitation of spheres of labour. On the average, man has a sturdier physique, with longer limbs and larger hands and feet and bigger muscles. Woman has a more rounded form, lending itself to graceful contours, and in the absence of hair on the face and trunk and limbs shows a greater departure from the animal. Man has become more assiduous, than he was in primeval times and more intellectual and practically capable. Woman has acquired delicacy of mind in the form of gentleness, sympathy, the desire for refinement, and, in general, greater emotional susceptibility.

This evolution of the sexes may be interpreted teleologically. As organisms became more elaborate the task of bringing new individuals into existence became more



exacting, and so tended to interfere with other functions needed for the maintenance of the race. Consequently some individuals had to remain free to collect food and to fight, while others gave their energies to reproduction. But in order that the former might transmit something of their nature to the offspring, they had the small function of contributing one of the elements out of which the embryo develops ; while to the latter fell the task of feeding and guarding the offspring, at first within their bodies and then outside. It appears that with the evolution of organism reproduction has absorbed an increasingly larger proportion of the powers of the mother, and therefore the male has been evolved to do the other necessary things, while the female has been evolved to maternal functions with the comparative neglect of everything else.

And yet this very specialisation has led in the later evolution of mankind to an expansion in certain directions. The tendency to emphasise woman's sexuality has probably had much to do with the increase of her self-adornment ; for gay colouring is one of Nature's devices for drawing the sexes together. Among the higher animals and the

savage races of mankind it is the male who is the more decorated. But in civilised mankind the rôles have been reversed: men have adopted stiff and sober attire, while women have striven after brilliance and prettiness. Similarly, it has become the custom for men to have their hair short, and for women to have their hair long. This craving in woman for decoration, in those classes of society which are possessed of the necessary wealth, has overflowed upon the rest of her existence. Not only when she is seeking a mate, but after marriage and when past the age of child-bearing, she has had a higher standard of dress than the man of the same rank.

In another and nobler aspect woman's specialisation in sexual functions has produced an expansion of her life beyond sex. Not only for her young children, but for her husband, for her parents, for brothers and sisters, for her grown-up children, for friends, and for strangers, she labours to provide food and other bodily needs, and is also ready with friendliness and sympathy. She has developed the capacity and inclination for caring for all human life, both in body and in mind. She has become the home-maker. Her maternal

disposition tends to grow into a broadly humanitarian disposition.

One way of characterising the difference of the sexes is to call the male katabolic and the female anabolic. The former term signifies the tendency to expend energy, the latter the tendency to store up energy. If these tendencies proceeded beyond a certain point they would result in exhaustion, on the one hand, and in helpless hypertrophy, on the other. However, as applied to the sexes, katabolic indicates the proclivity to sudden and violent exertions, and anabolic the habit of steady work with considerable reserve of power. Though the male may surpass the female little or not at all in the total expenditure of energy during a long period, yet he is capable of exercising much greater energy in single actions and brief series of actions. Hence in primitive communities, while the women labour continuously from day to day, except for intervals of child-bearing, the men have alternately short periods of strenuous exertion and long periods of repose and recreation; though, as pointed out, man's work has since become more steady and continuous. On the whole, the male nature is the more unstable.

Variations, both in the evolution of the species and in the individual, seem to arise more in the males ; the females tend to maintain the type from generation to generation and from day to day. <sup>1</sup>

One noteworthy consequence of this differentiation is the ascendancy in mankind of the male over the female. The disabilities of woman in maternity and the greater muscular strength of man have made for the rule of man over woman. In the severe struggle for existence between tribe and tribe it was natural that the most powerful fighters should be the most highly honoured. And since government was mainly concerned with defence and conquest and the repression of crime, it was usually men who became rulers. The dominance of man over woman has permeated the institution of society. In all

<sup>1</sup> *Vide* Geddes and Thomson, *The Evolution of Sex*, chap. xix. : " It is generally true that the males are more active, energetic, eager, passionate, and variable ; the females more passive, conservative, sluggish, and stable."

Havelock Ellis, *Man and Woman*, chap. i. : " The tasks which demand a powerful development of muscle and bone, and the resulting capacity for intermittent spurts of energy, involving corresponding periods of rest, fall to man ; the care of the children and all the very various industries which radiate from the hearth and which call for an expenditure of energy more continuous, but at a lower level, fall to the woman."



the creative and directive functions of civilised existence—in religion and education and science and art and industry—man has been master and leader. Chivalry came in to mitigate masculine dominance ; and women, more especially of the richer classes, were accorded protection, courtesy, and respect. But, though in social intercourse they were given the highest places of honour, in the conduct of affairs the authority was retained by men.

The significance of the sexual function itself must also be noted. Originally a mere appetite, the sexual impulse has grown to be a passion of the whole nature—a longing for and delight in and devotion to human personalities embodying physical and mental excellence. It has been one of the chief exalting agencies in mankind, ranking with religion and patriotism ; for it has been the source of loyalty and self-sacrifice and love and much that is sweetest and most entrancing in art. On the other hand, in its perversion it has been one of the primal sources of sin and degeneration.

Monogamy is the natural consequence of moral evolution. It is possible that the earliest man was monogamous, and that



polygamy and other forms of sexual union are to be counted as perversions.<sup>1</sup> It is, however, clear that the monogamous family is favourable to that home-life which is required for the bringing-up of children in a civilised society, and also helps the moralisation of sexual desire and the growth of a bond of affection between the parents which will endure when the physical passion has died down.

The growth of modesty must also be noted. In civilised society it is generally held disgraceful to allow the physical manifestations of sex to be seen or to mention them in ordinary conversation. And not only the parts of the body specially connected with sex, but other parts as well, usually all except the head and hands, are sedulously covered from view. The motives for this modesty seem to be various. There is an instinct in man to expose only those parts which are indicative of his higher nature of intelligence, and to hide all that belongs to mere animality, especially what is connected with the animal appetites and functions. Again, the sight and mention of sexual organs are apt to provoke evil desires,

<sup>1</sup>*Vide* Edward Westermarck, *The History of Human Marriage*, chap. xxii.

or, in those not subject to such temptation, feelings of horror and disgust at the thought of them. Thirdly, the sight of other portions of the body by a person of the opposite sex is apt to stimulate sexual passion in the beholder, particularly the sight of a woman's body by a man. Lastly, elderly people desire to cover their bodies because of the indications of physical decline. But we must observe that modesty is very variable in its scope, and is therefore likely to change very considerably with the advance of civilisation.

But now it appears that the evolution of man in respect of sex is taking a different direction. We cannot ignore the evident signs of the times—the aspirations and strivings that usher in a new epoch in the life of humanity.

Women are making sustained and systematic efforts to improve their status in society, to exercise more influence in the management of public affairs, to obtain the right to positions and professions to which men only have had access, to acquire knowledge and strength and all other qualities needed for a full and vigorous human existence. These efforts are partly connected

with motherhood, since the rearing of children must be less handicapped and impoverished ; they are partly connected with chastity, since sex must be defended from corruption and perversion ; they are humanitarian, since human life must be protected from evil influences and given the means to realise its potentialities ; and they are, to a large extent, directed towards obtaining scope and opportunity for a wider and more active existence for women themselves. The impulse of evolution in sex has arisen among women more strongly than among men because latent powers have been, both by custom and by nature, more checked in women than in men. The woman's movement, with its moral fervour and rational aspiration, evidently portends an important new phase in the evolution of the race. The ideals of human life in respect of sex which we set before ourselves must be in accordance with the great longings and strivings of womanhood.

In the first place, the conditions of maternity are to be improved. In the chapter on parenthood certain urgently-needed reforms have been described. The community is to enable mothers to obtain the income requisite for

rearing children with the full development of their physical and mental capacities, and to secure a suitable environment for all homes. It is also to give mothers the opportunity for leisure, that they may cultivate wider interests and participate more in the affairs of the world around, since by so doing they are likely to be better able to educate their children as citizens and human beings. For the most capable motherhood requires a many-sided personality and living acquaintance with the actualities and the potentialities of mankind. Maternity must be deemed a first charge on womanhood. The most fully developed women must be prepared to bear and rear several children ; and no pursuit or occupation must be allowed to impair their power to do so.

Secondly, there are the ideals connected with the extension of the maternal nature. Women have long acted maternally towards the members of their own household and their kith and kin. Now they must act maternally towards the whole of mankind.

Men's unselfishness and self-sacrifice have been exercised mostly in response to the conscious and expressed will of those whom they would serve. They have suffered and



laid down their lives to defend and establish liberty and justice ; they have been ready to fight to the death to protect women and children and other men too from brutal assaults ; they have given of their substance to friends and to the starving and homeless poor. Moved by the cry of pain or the appeal for succour, they have exhibited courage, endurance of suffering, generosity, sympathetic friendliness, even tender compassion.

But it is to the unvoiced wants of their fellow-creatures that women are responding, to the vital needs of which the subjects are hardly conscious, but which are none the less urgent. A mother's care springs largely from knowledge and consideration of what is good for her children. She must understand their life better than they do themselves, so as to protect them from harm and danger and to help them to grow rightly and healthfully. Similarly, the ideal of the higher womanliness is, through knowledge and consideration of the unspoken needs of human beings, to guard and foster them, and to rear a better human race.

Men have been indignant at the thought that others should be enslaved, or defrauded of their lawful property, or deprived of their



civic rights, and have done and suffered much in putting down these iniquities. But women will regard it as equally horrible that children should grow up weaklings and dullards for want of proper food and shelter, and that a girl should become a prostitute, and a boy one that uses prostitutes, and they will be equally ready to labour and suffer to abolish these evils. The children of the slums do not come crying to our doors in anguish because their growth is being stunted; the youth and maiden exposed to the subtle influences of corruption make no appeal for deliverance from the impending degradation. Nevertheless, the evil that is being done to them is as great as that which immediately provokes the cry of pain and the appeal for help. And women, being by nature sympathetic to the deeper and unexpressed needs of human life, will respond to them as readily as men have in the past to the conscious and spoken needs. And they will draw men along with them; for there is nothing unnatural in men practising the same altruism as women; only, it is women who, from their maternal propensity, are taking the lead in social service.

Women—and men along with them—will be indignant at poverty and drunkenness and prostitution and war, as men have been at murder and rape and torture and the slave-trade, and will proceed to destroy them for ever. To some extent men's indifference towards the former evils has been due to the difficulty of attacking them, whereas in the case of the latter the deliverer could at least count on the co-operation of the victim. How are we to help another without or even against his will? But women will have, not only the zeal, but also the power, to do their work. For they will understand the laws of life and have the faculty of exercising personal influence, so as to accomplish along with men the vital constructive work by means of which these evils will cease and mankind be raised to a higher level. The social conscience of womanhood will be accompanied by the social redeeming and cherishing power of womanhood. Their labour will be at once collective and individual: they will collectively apply the resources of the community for the true benefit of human life, and will individually give particular personal care to individuals.

Especially in the cure of that social disease

called prostitution and in the elevation of the function of sex will the new power of women be manifested. Their maternal instinct, their naturally greater horror of unchastity, and their self-interest, combine to fit them for this task. Prostitution exists for the sake of the superfluous sexual appetite of men, while women engage in it for the most part with some measure of abhorrence or distaste, and with a view to the livelihood which it affords. After all, it is the men who pay, and the women who are paid. Therefore it is boys rather than girls who need to be protected from temptation. The comparative license accorded to men was due to the belief that unchastity is less bad in men than in women. But in so far as men are the aggressors, it would seem that it is worse. The sin that a soul commits is more harmful to it than the sin which is committed against it. In the words of Jesus, "There is nothing from without the man that going into him can defile him: but the things which proceed out of the man are those which defile him."

Instead of being protected from vice, young women will be guardians of virtue. With knowledge and high purpose they will

associate with young men in work and in education and in play. Offering themselves, no longer as toys, but as equal companions and fellow-workers, they will shame away the vagrant thought of lust and call forth the love that is based on moral and intellectual kinship.

Men have done invaluable service in acquiring wealth and science for the race. And yet large portions of mankind have remained poverty-stricken and wretched in the ignorant and stupid and licentious conduct of existence. There is wealth and science, furnished mainly by men, sufficient for the cure of vast ills and for the enhancement of human life in beauty and health and vigour. Is it not a hideous absurdity that the needful wealth and knowledge should be in existence, and yet the application of them should be so meagre and inadequate and even harmful? But women are coming forward with the zeal and the power to utilise them for the real good of mankind.

This work of the higher woman involves a development of her personality. She must have no small measure of qualities once deemed specially masculine — intellect, systematic and enduring purposiveness, courage, physical strength. The womanly

qualities—such as purity and refinement—will become more positive and active. The higher woman will not fear defilement or coarsening. She will go into the midst of filth and corruption, to cleanse and to refine. She will strive to make the world clean and sweet and altogether fit for the tender growing humanity. The delicacy which formerly had to be shielded from evil, will have become strong, so as to seek out evil and destroy it.

Such is the higher womanliness, the maternal nature undertaking to cherish and nurture all human life, rearing humanity as the offspring of God.

As women realise their high mission, they will be cured of their sin. As they consecrate themselves to their true ideal, they will abhor the false ideal which has corrupted them. The false ideal is that of the lady-like—of individual elegance, refinement, propriety. It is the serious and eager effort to live up to a certain standard of dress and bodily appearance and etiquette and to excel in these.

It has various roots. Very largely it springs from the impulse of sexual attraction. Woman



has wanted adornment that provokes admiration and emphasises her physical charms. It is partly due to the desire to mark and claim social rank and superiority. The upper-class woman has decorated her body expensively, because she has been ashamed to appear like a lower-class woman ; and the lower-class woman, resenting the contempt of the upper-class woman, has striven to appear like her, both in dress and in behaviour. It is partly also æsthetic, a genuine delight in what is pretty and charming for its own sake ; though the form of the æsthetic craving—for the pretty rather than for the beautiful, for the charming rather than for the noble—has been largely due to the fact that women have been debarred from greater interests and activities.

The pursuit of this ideal has resulted in manifold evil. Women have injured even their physical motherhood, suffering needlessly in childbirth owing to the effort after supposed elegance of shape and to habits of indolent refinement. The expense of being ladylike has hindered marriage in some cases, and in other cases used up money which was needed for feeding and educating children. Class bitterness and contempt have been aggravated.

Women's power for good has been hampered and diminished by the necessity of spending energy and money on personal adornment and the observance of conventions, instead of on the poor and suffering. A selfish and conceited attitude of mind has been encouraged by the doctrine that ladies must decorate their bodies and abstain from menial labour and avoid contact with the defilements and savagery of the underworld. The devotion to elegance and prettiness and refinement as primary objects of existence has corrupted women's æsthetic sense and spoilt their natural comeliness. Their appearance and bearing, when most ladylike, exhibit a cramped and strained and restless life, which is really hideous and repulsive. The ideals of the two sexes have been made so disparate as commonly to have prevented any very deep union in marriage, or frank and hearty fellowship outside it. Men and women have been apt to regard each other as being of such different orders that it has been almost impossible for them to think and feel alike. Men have despised women as frivolous and silly, and women have shrunk from men as brutal and coarse. The divergence has been such as, in

numerous cases, to leave little scope for that communion which is essential to the best kind of love. And lastly, there has resulted a prostitution of the moral sense. It is not the uncontrolled and heedless extravagances which do the most harm, but the serious and earnest living-up to the conventional standard and fulfilment of the conventional regulations. When this is done, not for display only and for the respect and admiration of others, but out of self-respect and as a moral duty, then indeed may we declare that the eyes of the soul are so darkened, that evil appears good and good evil. "If the light that is in thee be darkness, how great is that darkness!" Women have become moral perverts by training themselves to regard breaches of convention as violations of the moral law, and to think and speak as if "to be nice" were the supreme excellence of womanhood.

The ladylike striving of women is, as it were, an inflamed nerve-centre in the body of mankind, with a dull, hard ache and fierce throbs of pain, disturbing the whole organism and draining away its strength. Somehow women must learn to be children of Nature and Mother Earth, to be fresh and free and strong ;

for only so can they be members of the supernatural and heavenly society that is about to be.

This *malaise* of women will very largely disappear when they adopt the ideal set forth above. The sense of duty, the call to service in a great cause, self-devotion to the working-out of some world-purpose—this gives content and direction to life and checks aberrations. By living for realities, women will cease to care for artificialities ; they will, instead, find beauty and holiness in the common things of earth and claim kinship with them. Here especially may we apply the words of Jesus : “ Consider the lilies of the field, how they grow ; they toil not, neither do they spin : yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. . . . Your heavenly Father knoweth that ye have need of all these things. But seek ye first His kingdom and His righteousness ; and all these things shall be added unto you.” True beauty and refinement will not be obtained by aiming at them, but by having a great and noble inner life, and a healthy and natural outer life. Women must be careless of their dress and manners and devoted to making the Kingdom of God grow in mankind ; and, behold, they will have such



outer loveliness as they dreamt not of—greater even than the beauty of the lilies, inasmuch as a human being is higher than a plant.

In the twofold ideal of individual maternity and social maternity women find deliverance from the narrow existence to which they have been confined and the prospect of a life of increasing power and grandeur. This ideal is conformable to their special nature and propensities, giving them work to do which has been for the most part neglected by men, and at the same time it demands growth in the essential qualities of the human soul. It should therefore, to some extent at least, please both those who insist on the difference of woman from man, and also those who would have woman cultivate more of that moral and intellectual strength which has been supposed to be peculiarly manly.

And yet we cannot limit women thus. We cannot deny them the right to develop their bodies and minds in all those qualities and abilities in which men have excelled. They must be allowed, independently of their maternal functions both individual and social, to have a general self-development, provided



that this does not interfere with the performance of these functions. There are several reasons for so thinking. In the first place, however much it is believed that men and women have diverged and are destined to diverge, yet it would hardly be proposed to exclude women from all pursuits which do not bear directly on their womanly nature and duties ; for instance, arts such as music and painting, intellectual studies such as history and botany, forms of bodily skill and exercise such as dancing and quiet games. Secondly, it is wise to trust to Nature and allow girls freedom to engage in those pursuits which are not obviously injurious or dangerous. Thirdly, the woman's movement, though very largely directed towards the development of social maternity, goes beyond that ; it also aims at enabling women to extend and enrich their life in manifold ways, and to participate, so far as is practicable, in the activities of men. Fourthly, it must be remembered that women are souls and destined to a greater life than their present, so that they cannot reasonably be limited to the performance of their special functions. Fifthly, we may apply the principle of the higher synthesis ; as evolution.

proceeds, qualities which appeared antagonistic are found united as complementary elements of the same individual nature. So it is certainly in mankind, since the most noble personalities have exhibited the combination of such pairs of opposites as courage and gentleness, strength and delicacy, endurance and sensibility, determination and meekness. Sixthly, the deepest and fullest love requires a certain identity of fundamental qualities and experiences. One individual may be interested in and admire another who thinks and feels in a very different way from himself ; but for the interpenetrating union of soul with soul, to which the most idealistic love aspires, the lovers must think and feel the same. Therefore for the sake of love women must learn and do what men learn and do. Seventhly, we may appeal to Jesus. He did not, as far as the records show, give any difference of ideal for men and for women. He also personally had the qualities of men and of women combined in a beautiful harmony.

To begin with the physical—girls and women should exercise their bodies in the open air. They will be most healthy and beautiful when they are creatures of the sunshine and the

wind and the rain, of the plain and the mountain and the sea, rather than of the parlour and the shop and the street. Strong swift movement beneath the open sky cleanses and purifies and braces and steadies the soul. It gets rid of tetchiness and fretfulness and morbid sentimentality, and gives peace and hope and sanity. Let girls and women then, according to their strength and opportunity, walk, run, leap, climb, swim, dig the soil and hew trees. Formerly women aimed at a delicate prettiness—diminutive hands and feet and a frame suggestive of a fragile flower—as if beauty could not be without weakness. But women will combine charm and sweetness with strength and vigour, in a physique far sturdier, yet none the less graceful, thereby attaining a higher kind of beauty, expressive of a nobler life.

Women are not to be debarred from the knowledge and understanding of reality, and hence have a right to the training by which they will gain intellectual power and imaginative sweep—provided, that is, they do not impair their capacity for motherhood through nervous strain, or lose interest in those needs of mankind which they are specially fitted to supply. Indeed they are

likely to comprehend reality, in a sense, more truly than men do, since they have more sympathy with life. They may aspire also to the same practical virtues as men, to courage and steadfastness and strength of will, without losing gentleness and purity.

There are certain chains from which women have to be released that they may enter into this larger life. Prostitution, with its entail of foul disease, blighting and spoiling the married woman's health and strength, must cease to exist.

The dress of civilised woman is a terrible evil. It uses up wealth and time and nervous energy, it restricts the movement of the body, it causes great numbers of girls and women to earn their living by making and selling articles of fashionable clothing, occupations that cramp both body and mind, it corrupts the æsthetic sense, it hinders fellowship between high and low, it exaggerates the difference between men and women. To take one detail—the shoes which cramp the feet and do not allow them to have their natural breadth, are a desecration of the beauty of the body, impede the roaming over

the country which is so good for both body and soul, foster a pride in something ugly and evil, imply a desire to get farther away from the male form as if it were hideous, and thus tend to prevent that mutual approximation of man and woman which is essential to true progress. For ordinary use women must have garments that give perfect freedom to the limbs, and at the same time afford warmth, that will remain graceful till they are worn out, that are not too costly for the humblest.

Domestic cares and labours quite needlessly hamper and restrict the development of woman. In the chapters on brotherhood and parenthood mention has been made of the necessity and possibility of greatly reducing domestic labour by mechanical methods and of occasionally relieving mothers of the care of their children by means of crèches and kindergartens. Boys and men certainly ought to do some domestic work, according as their occupations allow them and circumstances require. At the very least they should do the simpler repair of their own clothes. To expect women to do this for them is to add a burden to women's existence, and to make an artificial distinction between men and women, which



offends against Nature and justice. But domesticity itself in its exaggerated form may be a great bane, frittering away time and energies which should be given to social service and self-development. A certain standard of cleanliness and comfort should be set, but the elaboration of luxury and ornament kept within close bounds.

As these fetters drop off, women's life will expand. Perhaps also there is, corresponding to the woman's movement, a physical evolution of womanhood in process. For women need greater strength and vitality, that they may realise their ideals. If we believe in the harmony and rationality of the Universe, it does not seem absurd to think that the great conscious movements of progress, the intellectual and moral strivings and struggles which raise mankind to a higher level, may be accompanied by some alteration and development of the physical constitution of the race. So, we may hope, the higher synthesis in womanhood of sweetness and strength will be made possible in more abundant measure by the evolution of greater physical capacity.

Having considered the tendencies of the

woman's movement, we are in a position to see more clearly the ideals in the relations between men and women and in other matters connected with sex.

It has been noticed that a progressive differentiation between the sexes has been going on in mankind. Women have become more and more occupied with the care of children and home and have developed a certain softness and delicacy. Meanwhile men have developed intellectual and practical ability. But it now appears that the differentiation is not meant to be permanent, but that each sex has been gaining qualities which all human beings are to have eventually. Men are to learn from women the virtues of purity and kindness and patience ; women are to learn from men courage and honour and scientific ability. Either sex specialises in certain qualities and so helps the other to gain them in course of time. As souls with a destiny extending beyond this mortal existence, men and women have the same ideal.

The natural functions of women call for some difference in the occupations of men and of women. Motherhood is the first charge on womanhood ; the care of human life generally

is the second charge ; provided that these are adequately fulfilled women are not to be debarred from any hard work which is considered fit for men. It follows that the great majority of those posts which demand constant service for several years will be held by men, since women are more likely to be called away by maternal duties. Since the well-being of the offspring depends more on the health of the mother than of the father, it is more important for girls than for boys to have occupations that promote the highest degree of health, and these are, on the whole, outdoor occupations. Also, girls should avoid occupations involving strains likely to be injurious to the physique, such as the strain of long-continued standing.

There can be no thought of any authority of man over woman or of woman over man, except indeed the authority of rational and moral influence. The most equitable plan is to give men and women over a certain age the same voice in the management of the state. And in all the affairs of mankind men and women will persuade, but not force, each other. It would be well if men ceased paying to women the homage and deference customary

in polite intercourse. For this is often accompanied by a low estimate of the intelligence and ability of women ; and to accord artificial superiority hinders the growth of true fellowship and equality.

The demand that women should have clothing that will allow free movement of the limbs brings us to the question of modesty. As women become more able to protect themselves, and as sexual desire becomes refined and moralised, there will be less need for women to conceal their bodies. Indeed very elaborate concealment is apt to excite prurient curiosity ; whereas if men and women wore substantially the same dress, the difference of sex would be less emphasised to the ordinary view, and casual passions would be less likely to arise. On the other hand, as pointed out above, the body is concealed also on account of the suggestions of animality and animal appetite. Since the male human body gives more suggestion of this, on those occasions when the danger of unlawful desire is absent, covering is required more for men than for women. This is indicated by the treatment of the nude in art. It follows that, in so far as we are to make any difference,

provided that the opposite sex is excluded, girls and women could enjoy in one another's company the immersion of their bodies in sea and lake and sunshine with more decency than could boys and men. Perhaps, however, a more spiritual humanity will not be ashamed of the sight of any healthy human body.

As men and women come to have the same thoughts and aims and feelings and to participate in the same occupations and adventures, there will grow up a stronger fellowship and friendship in ordinary relations. And no more will the man desire to marry a plaything, and the woman a master, but each will seek for a fellow-soul. In the ideal of marriage there is the full sharing of all qualities and all experiences, and the intertwining and interpenetrating of two personalities. Such is the love which does not pass away. It draws ardour and sweetness from the physical passion and the delight in offspring, but once it has taken root it becomes a part of the essence of the soul, and looks forward to happy wanderings towards eternity and blissful fruition there.

In the evolution of life sex is seen to have different bearings at different stages. We



cannot grasp the ideals of sex unless we understand it as utilised by the overmastering Divine purpose for the production of higher forms of life. Originally the means whereby the succession of individuals which constitute a species is continued, it has also enriched and beautified existence. The passionate delight of one individual in another, the colour and melody of sexual attraction, the altruistic devotion and tenderness of maternity, the nobility of paternity in protecting and labouring for mate and offspring—these are the values which sex has given. But mankind is passing through a period of struggle and agony in the transition to a higher stage of being. We may expect that sex and the values given by sex will undergo great transformation in the evolution of the Divine humanity. Only in the prevision of the Divine humanity can we grasp the true human ideals in respect of sex.

The evolution of human personality involves a synthesis of qualities that arose first in separate individuals. The signs of the times point to a higher synthesis in process of accomplishment in womanhood. Formerly the individuals with the greatest range of

diverse qualities were mostly in male form. Woman seemed to be handicapped by the obligation of carrying on the succession of human beings. But the maternity which weakened and restricted her appears now as having actually prepared her to be the realisation of a greater ideal, the embodiment of a new and finer synthesis of qualities. The personality of woman, relatively to that of man, has become more capable of responsiveness to the life of others. The maternal nature—the character and life of sympathetic and gentle care of children—has suffused her whole being and rendered the fibre of her personality adapted to human fellowship and communion. There is now a movement of life directed towards the combination of this character of sympathy and gentleness with greater strength and vigour. Thus, though for a long period woman was apparently dropping farther and farther behind man in progress, she was in reality acquiring that nature of altruistic sweetness and tenderness which is essential to the full human personality and is to be combined with the qualities in which men have been pre-eminent.

We seem to discern the main lines upon which

human evolution is moving. The future is yet hidden in the haze of distance. Yet may the writer be permitted to describe the vision in which the ideal human being, or rather one stage of the realisation of the ideal of human life, bodies itself forth in his imagination ?

Picture the body of an athlete, tall, broad-chested, with muscular limbs. Imagine this transformed into a woman's body. Let the arms and legs be not a wit less muscular, the hands and feet no smaller, or only a very little, and quite as strong. But let there be the rounded contours and the smooth skin of a woman. Let the power and swiftness be as great, but let there be added grace of carriage and movement. Picture the face of a philosopher and statesman, with massive forehead and firm chin. But imagine a softness and delicacy of outline, and sweetness and tenderness shining out of the eyes.

Are we to doubt that humanity is moving towards immortality ? Is not the hope of Divine life that has transcended death an integral part of the deepest religious faith ? If then there is to be no death, there will be no birth, and therefore no sex. So did Jesus

teach in the words : “ The children of this age marry and are given in marriage : but they that are accounted worthy to attain to that age and the resurrection from the dead, neither marry nor are given in marriage : for neither can they die any more : for they are equal unto the angels ; and are children of God, being children of the resurrection.” And in a tradition not reported in the ecclesiastical canon there is the following : “ On Salome inquiring when the things she asked about would be known, the Lord said, When ye shall trample on the garment of shame, and when the two shall become one, and the male with the female neither male nor female.”<sup>1</sup>

Sex causes the development of certain qualities which are to last on into eternal life, while it itself will cease to exist. What we value in sex is the manifestation, under limitations peculiar to mortal existence, of elements of a nature that is Divine and everlasting. Sex itself is just a transitory mode of life belonging to the stage of mortality and imperfection. So through thinking of the ideals of sex we have a vision of an ideal that is beyond sex, the ideal of the life that is not subject unto death.

<sup>1</sup> Clemens Alexandrinus, *Stromateis*, iii., section 13.

## CHAPTER XI

### ETERNAL LIFE

The ancient hope of immortality.—The modern enthusiasm for social progress.—The two united in the idea of the Kingdom of God.—The conception of eternal life in primitive Christianity.—Mysticism.—The active life of the higher mystics.—The growth of spiritual life demands social progress, because it requires, first, that man should be socially moral, secondly, that he should cultivate all his higher faculties.—The place of asceticism in spiritual growth.—The nature of the full spiritual consciousness, or eternal life.—The abolition of death.—Is a new revelation at hand?

THE exponents of the greater religions have, almost universally, declared that the final ideal of human existence involves immortality. Death, with all that leads up to it and follows from it—for the one who dies, sickness, pain, weakness, fear, an unsubstantial and unsatisfying existence in another world; for those whom he leaves behind, grief and desolation—they have accounted the supreme evil attaching to man's present condition. Life without death and with a fullness and richness of all that constitutes life they have represented as the great prize for which men are to strive.

This immortal life is to consist in fellowship or union with the Eternal Being of the



Universe. Men are to become Divine and to share the everlasting beatitude of God. The means to obtain this life is twofold, moral conduct and religious worship. A man must practise the virtues in his dealings with his fellows and in his private existence, that he may become worthy and capable of Divine life, and he must honour and put himself into communication with the Powers of Heaven, that he may receive the Divine life.<sup>1</sup>

In the earlier centuries of Christianity a blissful immortality was held to be the supreme fruition of faith and goodness. Faith, especially faith in Christ as the Redeemer and the Revealer of God, then the religious and moral life that flow from faith and the grace of God, were inculcated and practised with a view to a heavenly and immortal state of being in a new world-order that would ensue upon the second advent of Christ. Eternal life was foretold as the lot of

<sup>1</sup> Buddhism is an apparent exception, since it acknowledges no God, and promises, not life, but rather the ending of life. But it is a question how far negatives are not used by Buddhists to indicate the inexpressible, in regard both to the Primal Being and to the goal of human existence. However, if in a certain form of Buddhism there is no belief in a God, and no expectation of immortality, but a desire for annihilation, we cannot call it a religion, but rather an ethics of sou -suicide.

the righteous, while the wicked would have the opposite, eternal death (whatever precisely that might mean). The sole aim of man was to avoid eternal death and to gain eternal life. The present mortal existence served to afford opportunity to souls for preparing themselves, or, rather, for allowing themselves to be prepared by Divine grace, for eternal life. Religion was thus, at its highest, essentially other-worldly.

But science and the course of history have combined to draw men's gaze in another direction. They have disclosed a gradual evolution of mankind through the ages. The characteristic elements of human life—reason, morality, religion, art, all that differentiates it from that of the lower animals and which we are wont to value most highly—have grown and are growing. And mankind is gaining more and more control over its environment, so as to make human existence safer, healthier, richer, and to give greater scope for the development of the higher human qualities. It is true that evil has grown along with good. Vices as well as virtues have developed and created organisations for their protection and extension. Civilisation has in some respects

disturbed the primitive arrangements of living and subjected men to unnatural conditions, thereby causing disease and degeneration. But it is also to be observed that when evils assume huge proportions and threaten to ravage human life more and more, then do men bestir themselves to check the evils and if possible destroy them altogether. It is evident that in some of the essential elements of human life there has been, for the great mass of European peoples and their branches in other parts of the world, considerable development and improvement within historic times. In their normal conduct men have become more humane, as is indicated by their repudiation of slavery and public spectacles of slaughter. Religion at once demands a higher righteousness than the old pagan cults, and also is less fierce in its dogmas as regards unbelievers and sinners than was early Catholicism. In science there has been an enormous advance ; and by means of science diseases have been greatly reduced and the intelligence of vast populations has been stimulated. At the fall of the Roman Empire great tracts of the civilised world relapsed into barbarism, but mankind seems to have more

than recovered the ground then lost. Progress was especially rapid during the nineteenth century, and the manifold organised efforts for doing good now at work give hope for a notable further progress within a not very lengthy period. And all this amelioration of human life, it is to be noted, is very largely due to Christianity itself, with its ethics of love and brotherhood, and the Cross of Christ as the emblem of self-sacrifice for humanity, accompanied, we must as Christians suppose, by the spiritual aid of God.

Thus, in place of the ideal of a blissful immortality for the individual in another world, has come the ideal of an ever greater and nobler life for humanity in this world. This newer ideal has considerable advantages over the older ; it rests upon the facts of experience, the actual improvements that have come into existence and are coming at the present time ; and it concerns humanity in its concrete existence, physical as well as mental, social as well as individual. Furthermore, it appeals to the grandest and most fundamental passions in the soul—the desire to create (and what nobler object of creation can there be than humanity itself ?), to pity, to love, to



reason, to the craving for and delight in beauty, to self-sacrifice, to hope. It calls for the use and sanctification of all human powers and functions, and for the union of all members of the race in common labour and aspiration. The ideal of a better humanity is so much more evident and practical, and encourages such a far wider and more generous and saner human activity, than the ideal of happiness in Heaven after death.

And yet the belief in a future immortality is not to be ignored. We cannot accept such an inferior substitute for the eternal life to which saints have aspired as would be mere improvement, however great, in the mortal existence of a race at last to be extinguished with the decay of the solar system. It is unthinkable that the supreme hope of the noblest religions has been a delusion, nor can we stultify our own inner certitude of a life beyond this plane of change.

The task before us is to relate the worldly ideals and the other-worldly ideal, to divine the connection between the growth of human society and the attainment by the soul of eternal life, to understand earthly progress as leading towards heavenly fulfilment. Let us



go first to the teaching of Jesus. He taught men to expect immortality as the culmination of noble living, as in these sayings: "Verily I say unto you, There is no man that hath left house or wife or brethren or parents or children for the Kingdom of God's sake, who shall not receive more in this time, and in the age to come everlasting life." "Those that are accounted worthy to attain to that age and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more."

But, according to the Synoptic Gospels, the central theme of the teaching of Jesus was the Kingdom of God. How exactly Jesus conceived the Kingdom of God is not apparent from the Gospel narrative. It was, however, at least this—humanity living according to the will of God. The important fact in view of the present argument is that Jesus clearly taught that the highest life for the individual is to be obtained only through membership in the Kingdom of God. In other words, the heavenly society is prior to the heavenly individual life. The realisation of the ideal of humanity is necessary for the realisation of the ideal of man. Eternal life is to be had only

when the Kingdom of God is established. Thus the supreme gain is represented by Jesus as entering the Kingdom of God, and the supreme loss as not entering the Kingdom of God, as in the sayings: "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter the Kingdom of God." "How hardly shall they that have riches enter into the Kingdom of God!" "The publicans and harlots go into the Kingdom of God before you." "There shall be weeping and gnashing of teeth, when ye shall see Abraham and Isaac and Jacob and all the prophets in the Kingdom of God, and yourselves cast forth without." "Blessed are ye poor: for yours is the Kingdom of God." It is not recorded that Jesus declared that all who enter the Kingdom of God become forthwith immortal, but it is clear that immortality is to be obtained, according to Jesus, not by each man independently when he is capable of it, but in the new order of things, which is, or comprises, the Kingdom of God. According to the sayings quoted previously, it is in the new age, not before, that men have everlasting life and cannot die any more.

We have here, in principle, the synthesis between the progress of the race and the attainment of eternal life by the individual. It is true that in the Gospel record the Kingdom of God is presented rather as a gift of God than as an achievement of man, and as about to come suddenly, interrupting the normal course of events. But we must remember that Jesus also spoke of the Kingdom of God as growing from a small and hardly-noticed beginning to greatness and power. Still, however it come, it is clear that the individual will realise his highest ideal only as a member of the heavenly society.

It matters comparatively little whether we think of the Kingdom of God as already growing, or as yet to come ; as given by God, or as produced by the co-operation of God and man. The important fact is that humanity is undergoing an evolution in which certain ideals are, however slowly and with whatever interruptions, in process of realisation. These ideals are largely derived from the teaching and career of Jesus—ideals of brotherhood and mutual love. And, for the rest, they are the product of what must be regarded as the sanest and purest and noblest thoughts and aspirations

of man—ideals of physical health and knowledge and beauty and of fullness of life. As believers in the rationality and harmony of the Universe, we affirm that, if the ideal of a Divine humanity, in which souls shall be immortal, be true, its realisation will be prepared for by the realisation of these other ideals. The highest stage can be reached only through the lower stages. The lower stages consist in the growth of mankind in all the noble qualities of the essential human nature ; the highest stage is a state of being in which souls—so Jesus taught—do not die any more.

The whole man—man in all the fundamental parts and aspects of his nature, man in his concrete social relations—must be developed and perfected, that the supreme ideal may be at last realised. Not by removing souls out of their social environment, but by developing the existing society of souls in a continuous process, will God give everlasting life. And so all reforms and improvements of humanity have their value as contributing to that end. Not only must the moral and religious sources of human life be made stronger and purer, but houses are to be built healthier, good food provided abundantly for all children, scientific

and artistic faculties are to be cultivated throughout the population, hampering conventions are to be abolished, society is to be more efficiently and equitably organised—all, in order that the great humanity may arise which shall be capable of immortality. Ultimately, this is the justification and necessity for any act which improves human existence, that it helps souls towards that life in which there is no death. God and men co-operate in the evolution of a deathless humanity.

How will immortality be attained? Is there any indication of its coming?

In the primitive documents of Christianity we find the way to eternal life set forth. Eternal life, the life, life—this is the great theme of the Gospel and First Epistle of St. John. True Christians, as children of God, have even in this mortal condition eternal life abiding in them, have already passed from death unto life; they will attain a higher degree of this life in some future state.

The life arises from union with God. It is essentially love; for God is love. By union with God men become alive with the love which is life eternal. By loving one another men maintain and grow in the life.



The purpose of the coming of Jesus was to give men the life. The teaching of Jesus, the career of Jesus exhibiting goodness and wisdom and power, personal union with Jesus, bring about the union of souls with God. Thus Jesus makes them alive with Divine life.

It is a simple and convincing doctrine. Eternal life originates in a soul through union with the Eternal Life of the Universe. It grows by exercise in the world. Eventually—so we may interpret the writer's thought—all other elements of human nature will be transformed in accordance with it, so that man will become immortal.

Similarly, St. Paul contrasts the earthy or natural life with the heavenly or spiritual life, which Christ introduced into mankind. Men are spiritual through the Spirit of God dwelling in them. Those who have become spiritual will rise from death and live immortally in bodies suited to the heavenly life.

All this is based upon real experience, upon the sense of being in touch with a greater consciousness, and being thereby endowed with new and higher life.

For closer acquaintance with the spiritual life we can turn to the records of mysticism.

Mystical feeling may be produced by various agencies—by rhythmical sights and sounds, by ideas of what is far away or long past, even by narcotic drugs. Under such influences the sensations of eyes and ears appear removed to a distance, and a great space to be left within the soul. Facts cease to be assertive and antagonistic, and all things seem to blend into a harmony and unity, while the self expands with a sense of happy freedom.

Mystical feeling may prepare for, but is not equivalent to, true spiritual consciousness. The soul may have to be relieved from pressing perceptions and insistent thoughts before it can behold spiritual realities. Whether it does so or not depends upon its individual character. In one there may ensue nothing but earthly reveries, in another the vision of things unseen by the eyes of the flesh.

The ordinary material consciousness, consisting of perceptions, ideas, desires, has to make way for the spiritual consciousness. To some extent the things of the world have to be pushed away, so that objects and desires do not disturb or distract. To some extent they help to prepare for and mediate spiritual vision. The rustle and swaying of trees in a forest, the

rush of a stream, great mountains, the ocean, the stars—these put the soul *en rapport* with the invisible life which surrounds it.

Evelyn Underhill writes thus: "Mysticism is not an opinion ; it is not a philosophy. . . . It is the name of that organic process which involves the perfect consummation of the Love of God ; the achievement here and now of the immortal heritage of man. Or, if you like it better—for this means exactly the same thing—it is the art of establishing his conscious relation with the Absolute."<sup>1</sup>

As the mystical consciousness grows vivid and strong, the soul believes that it is in contact with the Universal Life, experiencing glory and power and love. It seems to float in the Ocean of Deity, to be transfused with the Infinite Spirit, to become transformed into a pure child of the Almighty.

Even in a single lifetime we find grades and stages in the development of the mystical life. After the soul has awakened to the consciousness of God, it must be purged of the grosser forms of sin—sensuality in its various guises and desire for ease and bodily pleasure. So the soul wins illumination, a vision of, but not

<sup>1</sup> *Mysticism*, p. 97.

yet real union with, the Absolute. Then there are other and subtler sins to be destroyed—selfish desire for spiritual joys, pride that forbids to stoop to humble tasks in the service of God, the shrinking of the dreamer from rough contact with the irreligious world ; and therefore another period of purgation may have to be undergone. After that the soul will live for and in mankind, with free use of its faculties, though in constant communion with the Divine Being. This is called the Unitive Life.

“ It is true that in nearly every case such ‘ great actives ’ have first left the world as a necessary condition of obtaining contact with the Absolute Life, which reinforced their own : for a mind distracted by the many cannot comprehend the One. Hence the solitude of the wilderness is an essential part of mystical education. But, having obtained that contact and established themselves upon transcendent levels—being united with their Source, not merely in temporary ecstasies, but by an act of complete surrender—they were impelled to abandon their solitude ; and resumed, in some way, their contact with the world in order to become the medium whereby that Life flowed out to other men.” <sup>1</sup>

<sup>1</sup> *Ibid.*, p. 210.



“When we look at the lives of the great theopathic mystics, the true initiates of Eternity—inarticulate as these mystics often are—we find ourselves in the presence of an amazing, a superabundant vitality: of a triumphing force over which circumstance has no power. The incessant production of work seems to be the object of that Spirit by whose presence their interior castle is now filled.” St. Paul, Joan of Arc, St. Francis, are instanced as energetic mystics. “We see St. Teresa, another born romantic, pass to the Unitive State after long and bitter struggles between her lower and higher personality. . . . She deliberately breaks with her old career, leaves her convent, and starts a new life; coursing through Spain, and reforming a great religious order in the teeth of the ecclesiastical world. . . . St. Catherine of Siena, an illiterate daughter of the people, after a three years’ retreat, consummates the mystic marriage, and emerges from the cell of self-knowledge to dominate the politics of Italy.”<sup>1</sup>

Ruysbroeck thus describes the higher mystical life: <sup>2</sup> “God comes to us incessantly both with and without intermediary; and He

<sup>1</sup> *Ibid.*, pp. 514, 515.

<sup>2</sup> Quoted *ibid.*, p. 521.



demands of us both action and fruition, in such a way that the action shall not hinder the fruition, nor the fruition the action, but they shall reinforce one another reciprocally. . . . Consolation, peace, joy, beauty, and riches, all that can give delight—all this is shown to the mind illuminated in God, in spiritual similitudes and without measure. And through this vision, in the contact of God, love continues active. For such a just man has built up in his own soul, in rest and in work, a veritable life that shall endure for ever ; but which shall be transformed after this present life to a state still more sublime. . . . He dwells in God ; and yet he goes out towards created things in a spirit of love towards all things, in the virtues and in works of righteousness. And this is the supreme summit of the inner life.”

Christian mysticism incites to activity, to work in the world, to active love towards others. The life in God and the life in the world are complementary parts of the same holiness. And there is contained in this state the hope and assurance of deliverance at last from the limitations of mortality—“ in the age to come everlasting life.”

By loving God men enter into spiritual union

with Him and have spiritual life. But that the spiritual life may last and grow, it is necessary that they also love their fellow-men. The spiritual life is won and developed by fulfilling the two great commandments given by Jesus : " Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." " Thou shalt love thy neighbour as thyself." Love unites those who love in spiritual union, and in that union is consummated. Since the newly awakened soul is closer to God than to earthly friends, love unites a soul spiritually to God before it unites it spiritually to other souls. But in eternal life God and souls will live in a spiritual society of love.

Of what value then are the other ideals on which we have set our heart ? Why should we seek to abolish poverty and disease and stupidity and ugliness, and to establish plenty and health and knowledge and beauty, if eternal life is the one ideal, to be realised through love for God and man ? What is the use of the manifold social progress that we have come to believe in ?

In the first place, human society must

become moral. That the soul may be united to God and grow in the Divine life, it is necessary that it be, as regards the principles of its life, like God ; it must be, at least, just and merciful. In an immorally constituted society individuals here and there may stand out from the general mass as martyrs of righteousness and so have fellowship with God. But we look for the salvation of the great body of mankind ; we desire to see humanity become collectively righteous and capable of eternal life.

So long as there is poverty side by side with riches, so long as there are disease and pain and misery which might be remedied but are not, so long as circumstances are heedlessly allowed to narrow and stunt human lives, so long will society remain unfit for the Spirit of God. It is manifest that human beings do suffer not by their own fault, and that mankind possesses the wealth and power and intelligence by which they could be greatly helped. Therefore mankind as a whole is guilty of injustice and cruelty. And how can we expect such a mankind to have the Divine life ?

Mankind must become righteous, in order that it may have fellowship with God.

Therefore—in view of the supreme ideal, eternal life—we must secure that, if there is sufficient wealth, all families of honest people have enough of good food and healthy houses and decent clothes, that all have, so far as man can provide, large opportunity for science and literature and art, that there be no false dignity to mark off one human being from another, that the various positions and occupations shall be open to all according to abilities, and there be free intercourse and fellowship throughout the community. We have to constitute society through and through on the principle of loving our fellow-men as ourselves, so that mankind may progress towards immortality.

In the second place, a wide and rich development of mental life is required for the full development of spiritual life. We cannot allow man's innate longing for truth and beauty to be repressed in the name of a puritanical theory of salvation. Science and art at their highest serve to bring the soul up to the confines of the spiritual world. As was suggested with reference to the higher mental life, the development of the intellect, although at first not appearing to lead to knowledge of



what external reality is in itself, may yet be the preparation for a faculty which shall grasp reality more truly and intimately. And great mental activity requires a certain standard of bodily health and vigour. Hence the necessity for that social progress which promotes the development of both minds and bodies. For they are to become the organs and instruments of spiritual life, which is the beginning of eternal life.

It is true that spirituality is occasionally found in "the poor and maimed and blind and lame," who, Jesus declared, are gathered in to partake of the supper which the prosperous have scorned. The fact of being cut off from natural activities and enjoyments has caused some to seek and to find consolations in religion. And yet such persons seem to lack that joyousness and vigour which are proper to the spiritual life. Adversity does in some cases purify and brace the character and turn the soul to God ; but the Divine life needs a certain measure of prosperity to manifest its greatest strength and glory.

This brings us to the consideration of the place of asceticism in spiritual progress. Our idealism aspires to a full and rich life for all.



And yet there must also be self-sacrifice and endurance if souls are to grow spiritually. There is abundant scope for these in work for mankind; indeed it is impossible to live socially without self-sacrifice and endurance. But perhaps a more definite and intentional discipline of the lower nature is also profitable. The fullness and richness may be combined with voluntary emptiness and poverty. Jesus fasted in the wilderness, yet participated in healthy human enjoyments, so far at least as to incur the accusation of being "a glutton and a wine-bibber." It is well sometimes to deny the natural appetites, to withdraw for a while from the insistent affairs of the world, and with quiet and clear soul to commune with and behold and be inspired by the spiritual unseen and God Himself.

Thus social progress and the mystical deepening of life are complementary phases of the evolution of man. Each indeed assists the other. A certain degree of material prosperity, a high level of education, unselfishness and kindness embodied in the mutual relations of members of society, are all needed for the greatest spiritual growth generally among the people. Conversely, the insight and the zeal

and the strength that flow from spiritual fellowship with God are needed for the noblest and most effective idealism of social progress.

What essentially is eternal life? First, it is a form of consciousness with a clearer and more intimate contact with reality, whether persons or things. In full spiritual consciousness the soul will know and act as God knows and acts—that is, transcending the mediation of sense-images. It will grow to perceive what matter and material force are, and to act on and control them directly. Souls will know and influence and love one another in immediate and interpenetrating contact.

Secondly, eternal life is a wider and more stable form of consciousness. The principles of the life of the soul, which are the principles of the life of God, will constitute the permanent content of consciousness in its interaction with other persons and things. The soul will thus have both an eternal and a temporary consciousness, the former supplying the principles which the latter applies. Instead of the succession of ideas and aims that constitutes the natural course of consciousness from infancy to old-age and is the piecemeal

manifestation of human life, all the essential phases of human life will be comprehended in a living unity together. Not only the phases now represented by the various periods of the lifetime and by the sexes, but also the form of existence to which souls pass at death must be included. As souls progress in eternal life, we may expect a growing connection between existence in the flesh and existence out of the flesh, and at last an amalgamation of the two.

The abolition of death will arise out of the collective evolution of humanity in spiritual life. As humanity grows in the life of God it will come to live, as God does, eternally. In virtue of the Divine principles which will constitute its being, it will no longer be subject to the automatic processes of physical growth and decay. The soul will dominate the body and make and remake it according to its needs. In miraculous healing we already discern a sign of the power of spiritual life over the flesh. Christians have believed in the resurrection of the body ; and it seems that the soul will have some sort of physical body as an instrument in its contact with the material world long after it has passed the threshold of immortality ; but perhaps not for ever.

Such is the hope of eternal life, the growing Divinity of humanity, the one supreme and all-inclusive ideal to be realised socially and collectively by the great company of human souls. All else that we have a right to desire and to strive for leads up to and is involved in this ideal. Eternal life springs up in men while they are yet subject to death and all the horrors that go along with death, and develops for a space, purifying and enhancing human existence. The growth of eternal life at last causes humanity to rise into a state of immortality. From the beginning onwards eternal life depends on communion with God.

In the chapter on religion it was pointed out that the material world is like a machine that is running down. The heat of the sun is being dissipated into space, and apparently must be dissipated, so as to furnish the energy by which conscious beings live and evolve. What will happen? Will there not be a creation of a new world, in which souls will live the greater life towards which they are evolving? As God made this world for souls in the lower stages of their growth, so will He make another world for their perfection.



But in the near future, perhaps not many years hence, there will be a great awakening to the issues of life. The wonderful advance of physical science during the last few centuries and the present eager endeavours to right some of the more flagrant wrongs in the social order have been leading up to a movement of religious evolution, greater than has been yet in mankind. There is coming a great world-wide zeal to know and to realise the ideals of humanity.

Will not the Great Idealist come to help us ? For He yet lives a member of the human family. Will He not guide us in our searchings and draw us together into one ardent brotherhood for the evolution of humanity according to the Divine will ? He gave us ideals by which we live. Surely He will come again and explain to us more clearly how we must live and for what we must strive ; for the world of men has changed so much since He spoke. Verily He will make Himself known, even more vividly and convincingly than before. He will unite all who will hearken to Him in the common purpose of the realisation of the ideal humanity.

THE END.





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